The Congregational Quarterly

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THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, September, and December, each quarter, by the Publication Department of the Congregational Union of England and Wales. It may be obtained from the publishers at 2s. 6d. a copy (plus postage), or 10s. per annum post free, or from any bookseller at 2s. 6d.

All contributions (typewritten where possible) should be addressed to the Editor at Shirley, Russell Road, Buckhurst Hill, Essex, with stamped envelope for return in case of non-acceptance.

Vol. IV, No. 4 OCTOBER, 1926

CONTENTS

[*For biographical sketches of the contributors see p. xi.*]

EDITORIAL . . . . . .
ORIGINALITY IN SERMONS . . . . H. M. PAULL
SPIRITUAL LAW IN THE ECONOMIC WORLD JOHN LEE
THE PRICE OF BIBLES . . . . T. H. DARLOW
RECOLLECTIONS . . . . . R. F. HORTON
CO-PARTNERSHIP . . . . . F. W. RAFFETY
THE GOSPEL OF THE APOSTOLIC CHURCH ALEX. MCINNES
A SUMMER STUDENT-PASTORATE . . W. C. NORTHCOTT
SCIENCE AND REALISM . . . . J. C. GREGORY
THE RELIGION OF THE MAN IN THE PULPIT W. H. JACOBSEN
DEVELOPMENTS AND EXPERIMENTS—
THE MENACE OF ISLAM . . . . ATHERTON MERCER
DRINK AND COLOUR: SOUTH AFRICA'S INTER-RELATED PROBLEMS . . GEORGE WALKER
THE HUMANISING OF PHILOSOPHY . ERNEST WILLIAMS
WATER AND WINE . . . . . S. TONKIN
THE GUILD OF THE TRI-SIGMA . . C. ERNEST WATSON
THE CHURCH, THE MINISTRY, AND THE SACRAMENTS : A POST-COLLEGIATE COURSE FOR MINISTERS . . .
FOREIGN REVIEWS . . . . . W. BLACKSHAW
CURRENT LITERATURE. By the EDITOR, Drs. J. P. NAISH, A. SOUTER, W. B. SELBIE, E. GRIFFITH-JONES, R. MACKINTOSH, the Revs. F. H. STEAD, and W. CHARTER PIGGOTT.
SHORTER NOTICES AND DESCRIPTIVE LIST EDITOR
PERIODICAL PUBLICATIONS . . .

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The Congregational Quarterly

EDITORIAL.

It may be due to excessive modesty, but we Congregationalists are astonishingly slow to remember and acclaim our great men; sometimes we seem reluctant even to claim them! Had John Howard, who was born in 1726 a few yards from where these words are being written, been a Baptist, the Baptists—some of whom would dearly like to rob us of Milton!—would have had huge demonstrations (addressed, no doubt, by Mr. Lloyd George) all over the country to celebrate the bicentenary. Had he been a Wesleyan with an aristocratic and Anglican bias Sir Henry Lunn would have had a conference at Mürren about it. The Anglicans have already had a commemoration service in St. Paul's Cathedral, in which, it is well not to forget, Howard's was the first statue to be erected. But the Congregationalists do not seem so much as to have heard that there was a John Howard. Some local celebration, we understand, will be held in Bedford in September, but so far there has been no national recognition of the fact that Howard was a Congregationalist. "Let us now praise famous men" is evidently not among our canticles, though we have no need to be ashamed of our heroes. Perhaps Mr. J. C. Meggitt's offer of prizes for the best lists of "Eminent Congregationalists" will stimulate interest in our worthies, and help to make the Congregational Historical Society what it ought to be—one of the most active, influential and useful of our denominational institutions (membership 5s. a year, to Mr. H. A. Muddiman, 79, The Avenue, Highams Park, E.4.).

* * *

It is the tendency nowadays to depreciate the character and work of men like Howard, Wilberforce and Shaftesbury. Because in some things they were not ahead of their age we minimise the service they did in their particular spheres and damn with faint praise the work they accomplished. John Howard had his faults, but a little more of his public spirit—and of his asceticism—would not be amiss in the twentieth century. The modern man, who finds all kinds of pleasures and "seasonable recreation" essential, cannot understand an individual who will turn his back on beauty lest it seduce him from duty; he thinks Howard merely a narrow-minded fool when he reads that, having attended a concert in Italy, "finding his thoughts too much

occupied with the melody, he could never be persuaded to repeat the indulgence." The combination of courage, zeal and scrupulosity which marked Howard is very much needed to-day. In these days of tips which we all give and abominate—despising ourselves the while for sanctioning a system we believe to be highly reprehensible—how many of us could carry out this procedure ?

> " At the end of a stage when the driver had been perverse, he desired the landlord to send for some poor industrious widow, or other proper object of charity, and to introduce such person and the driver together. He then paid the latter his fare and told him, that as he had not thought proper to attend to his repeated requests as to the manner of being driven, he would not make him any present, but to show him that he did not withhold it out of a principle of parsimony he would give the poor person present double the sum usually give to a postillion. This he did and dismissed the parties. He had not long practised this mode, he said, before he experienced the good effects of it on all the roads where he was known."

We should like to see—or hear—" this mode " practised on a London taxi-driver !

* * *

When the United Church of Canada was in process of formation we entered a caveat lest the action of Congregationalists in the Dominion should be regarded as committing other Congregationalists or considered as a precedent. Especially did we point out that Congregationalists in general in no way esteemed their witness against basing a Church on a creed undermined by the willingness of the Canadian Congregationalists (174 Churches in all) to enter such a Church. That our warning was not unnecessary appears from some words of Sir Henry S. Lunn, who has recently been to Canada. Writing in his journal, *The Review of the Churches*, he says :

> " The most remarkable fact in this measure of Union is that the Congregationalists, who, it is true, were only a comparatively small body, should have entirely sacrificed what was once with them the essential idea of Independency, to come into a closely knit connexional Church with a definitely centralised form of government. It is also interesting that the Congregationalists should have been willing to accept a Creed which is more elaborate than and as fully defined as the Nicene Creed. It is embodied in twenty Articles on the questions which were considered of moment at Nicæa, and it is as full and as orthodox as that Creed and that Council itself. The exclusively ministerial celebration of the Holy Communion is definitely agreed, and Communion can only be administered by fully ordained men."

Sir Henry need be neither jubilant nor alarmed. Congregational Churches in this country are not disposed to forget themselves so far as to impose a Creed on their members, or to limit the administration of Holy Communion to ordained ministers. While they are willing to profit by the experience of connexional denominations and to recognise that Independency does not mean isolation, they have no intention of forsaking their conviction that the presence of Christ with a body of His people gives them competence to manage their own affairs.

* * *

THE art of proof-reading is to read what is actually printed, and not what is in one's mind. If concentration slips for a second we read what ought to be there, and not what is there. How difficult the art is may be illustrated from the fact that every word in this journal is read in type five times, in addition to being read by the printer's reader, the reading being done by four different persons, three of whom are experienced proof-readers; and yet mistakes slip through. We read "Nonconformity" from the back of our minds instead of "Noncomformity" the printer has given us; we expect "immortality" from the context and we read that word when the type says "immorality." Especially is this the case when reading what we have written ourselves; we know what is coming; we read the sense and not the words. All of which is a parable. Most of us are quite incompetent to read what we write in our own lives. We look at them and see the ideal, not the actual; we read "service for the Kingdom" when what is there is "selfishness"; or we read "zeal" when other people see very plainly "ambition." To see ourselves as others see us would be a salutary experience for us all.

* * *

WE are glad to see that some attention is being paid to the important but much neglected subject of Church discipline. Probably at no time in the history of the Christian Church has there been so little in the way of discipline as to-day, and it is well that we should ask ourselves whether its neglect is due to wisdom, to policy, or to its inherent difficulty. Some assistance may be secured from *Social Discipline in the Christian Community* (Longmans, 4s. & 2s. 6d.) which the Rev. Malcolm Spencer had edited for the Copec Research Group on "The Social Function of the Church." The editor's contributions to the volume are characteristically suggestive, and Dr. Bartlet's chapter is useful and scholarly, but not all the chapters are on the same level, and there are glaring gaps in the treatment. A full and consecutive study of the place and use of discipline in the Christian Church is still a great desideratum. Some Congregational historical student should give us an instalment by collecting evidence of the attempts to exercise Church discipline in the

early Separatist congregations in England, the Low Countries and America. Such a volume would not be without its amusing passages. The Church at Amsterdam, for instance, spent a good deal of time in debate before voting that the pastor's wife's hat was " not topish in nature," but the good lady's hat (she was a widow when Francis Johnson, poor man, married her) was not the only part of her dress or her bearing which was subject to scrutiny. Her brother-in-law drew attention to her dress—" bodies tied to the petticote with points, as men do their doublets to their hose, contrary to 1 *Thess.* 5^{22}, conferred with *Deut.* 22^{5} and 1 *John* 2^{16} " ; to the fact that " she stoode gazing, bracing or vaunting in shop doores, contrary to the rules of modest behaviour in the daughters of Zion, and condemned *Isa.* 3^{16}" ; and that she " laide in bedd on the Lordes day till 9 o.ck., and hindered the exercise of the worde, she being not sick nor hauing any iust cause to lie so long : this contrary to the diligent care and rediness which should be in Gods servants—*Ps.* 119 ; *Isa.* 58^{13} ; *Ezek.*, 20^{12} ; *Acts* 20^{7}, etc."

While this may amuse us, and while we should resent such interference with personal matters, the fact that the Protestant Churches do practically nothing at all in the way of discipline to keep the moral standard of their members high and different from that of " the world " is a matter for serious concern.

It is not merely a question of developing a sensitive social conscience —a side Mr. Spencer rightly stresses : it is that, without giving the matter due thought, we have come to assume too easily that in the Church as well as in the world the wheat and the tares must be allowed to grow together until the harvest, and that as individual Christians are advised to " Judge not," even so the Church must not judge its members, even to preserve the purity of the flock. An admirable discussion of the subject appears in the concluding chapter of an extremely useful and pertinent book—Mr. J. W. Coutts's *The Church and the Sex Question* (Clarke, 6s.). After dealing with " Sex," " Marriage," " Divorce," and " Birth Control," Mr. Coutts turns aside from his main topic to consider " The Church and Its Discipline." He quotes Mr. R. H. Tawney to the effect that " If the Church has not the authority to discipline its own members which is possessed by the humblest secular association from an athletic club to a trade union, it is not a society at all," and proceeds as follows :

> " The real point of our charge, therefore, against the reformed Churches is not that they have quietly abandoned, or allowed to come into desuetude, a method and power of discipline which carried at the heart of it ideas and conceptions that were infra-Christian, but that they have not replaced it with a discipline which would be more in accord with the mind of Christ. That such discipline is absolutely necessary to the effective continuance of the work of all the churches is becoming as clear to-day as

the fact that none of them has thought out the implications of their altered, and as I consider, their more Christian conception of the character of God."

Is it not true to say that there are Congregational Churches that have not exercised discipline for a generation? In flagrant cases—where a breach of the law has brought notoriety on a Church—names have been removed from a Church Roll, but often a Church is conscious that some of its members are not only not living, but are not attempting to live, a Christian life, and yet no steps are taken to remove them from membership. What is a minister to do when he learns, confidentially or otherwise, that members of his Church are guilty of sharp dealing in business, sexual immorality, or exploiting the poor? Tackle them personally? Yes, of course. But if they persist in their wrong doing? When and how should he "tell the Church"? And what should the Church do? It is high time all the Churches faced this question.

* * *

WHILE the minister who preaches somebody else's sermons is now something of a *rara avis* the problem of plagiarism raised in Mr. Paull's article has confronted most public speakers at some time or another. We have heard of not undistinguished preachers who have found H. L. Simpson or F. W. Boreham so captivating that their sermons have contained more of these writers than of themselves, while we remember the time when in preparing an expository sermon we found it positively dangerous to discover how Alexander Maclaren treated the text lest both his illustrations and his method of exposition should impose themselves on us.

The preacher with an excellent verbal memory has, of course, peculiar temptations, but for him, as for all preachers, the only sound way is so to assimilate all that he reads that it becomes part of himself, and so is imbued with his own personality. No preaching can be effective—no matter how learned, eloquent, and clever it may be—that has not passed through the alembic of the preacher's own experience.

The writer, too, is liable to plagiarism, though sometimes, as with the preacher, his plagiarism may be unconscious. It must also be recognised that minds can think alike, and even use the same words. Prof. Mackail has pointed out that the beautiful phrase used by Keats in *Endymion* where he speaks of the rose "cloistered up in leaves" was used by Fanshawe in his translation of Guarini's *Pastor Fido* a hundred and fifty years before, although "it is certain as need be that Keats had never seen the volume." The same applies to music. In the recently published life of Hubert Parry we read how a song he had composed had to be abandoned "because of the discovery of an unconscious plagiarism."

THE most striking example of the way in which an author has plundered previous writers was recently brought to the notice of the world by Mr. W. K. Fleming in an article on *John Inglesant* in *The Quarterly Review* (July, 1925). Mr. Fleming was reading the diary of Thomas Ellwood, the Quaker, when he came upon these words relating to Ellwood's courtship: "Crying to (the Lord) for Direction, before I addressed myself to her, at length, as I was sitting all alone, I felt a Word sweetly arise in me, as if I had heard a Voice which said, Go and Prevail. And Faith springing in my Heart with the Word, I immediately rose and went, nothing doubting." The words seemed familiar, and Mr. Fleming discovered in *John Inglesant* that Mr. Thorne's courtship of Mary Collet exactly repeated, even to the very words, the Quaker's courtship of *his* Mary. This started Mr. Fleming on a voyage of discovery, which ultimately showed that *John Inglesant* was a mosaic, incorporating verbatim "liftings," not merely of phrases, but of paragraphs and pages, from many seventeenth and eighteenth century works. For illustrations of the way Shorthouse worked we direct our readers to Mr. Fleming's fascinating article, which leaves *John Inglesant* as one of the most interesting of literary curiosities.

* * *

THE International Christian Endeavour Conference that has recently been held in this country has caused echoes of many old-time discussions of the value of that much-criticised movement. When all has been said and done, there is no doubt that the Y.P.S.C.E. about a generation ago was the one "live" organisation in many Churches. Scores of men now in the ministry are willing to testify that they received their call to service in its gatherings, and there are Churches which can point to groups of members now working as missionaries all over the world who were sent forth by the Christian Endeavour Society rather than by the Church. Why the Movement so suddenly ceased to count as it had previously done is not clear; the one thing that is clear is that nothing has been found to take its place.

* * *

WRITING in the middle of August it is difficult to say anything useful about the coal dispute, woefully mismanaged as it seems to have been by the leaders of masters and of men and by the Government, which seems to be content that the men should be starved out, even though it is certain that such an ending to the struggle would inevitably mean its resumption at some future date. We welcome the attempts made by Christians in various denominations to expedite a settlement, and the criticism made that they have no right to be called "representative Churchmen" seems strangely beside the mark. In Congregationalism, at any rate, there is no doubt about the status of our representatives—Dr. Garvie and the Rev. Malcolm Spencer are the Chairman and Secretary of our Social Service Committee, and Dr. Berry is Secretary of the Union.

It would be well if all interested in social problems would ponder *The Facts of Industry* (Macmillan, 1s.), a report prepared by an unofficial committee consisting of employers, trade union leaders, and experts in economics, accountancy, and law. The aim of the Committee has been to discover what information in various industries can be obtained, and how much can be regularly published. Publicity in regard to costs and profits is one of the first essentials of industrial peace and progress, and this report deserves careful attention.

* * *

We offer our most cordial congratulations to two Congregationalists who have been honoured since our last issue. Our American correspondent, Dr. J. Edgar Park has been appointed President of the Wheaton College, Norton, Massachusetts ; Prof. Souter of Aberdeen, who is on our staff of reviewers, has been elected a Fellow of the British Academy. Few Congregationalists have previously received this honour—in fact, the only ones who come to mind are Fairbairn and Prof. Courtney Kenny of Cambridge. Those who know Prof. Souter's work from the inside—whether on the New Testament text or on Pelagius—who are aware of the amount of toil he adds to his gifts, are delighted that this recognition has come to one who always shuns the limelight.

* * *

The article on " Religion in the City of Cells " in our last issue, written by one who had himself been a prisoner, has caused widespread interest. Wakefield Training Centre (once the Gaol) has lately been the scene of notable experiments, and permission has been obtained for these to be described in our pages. An article on the subject from the pen of Mr. Sydney H. Moore, Headmaster of Silcoates School, will appear in our next issue. Among other contributions will be one by Mr. J. Arthur Hill, whose writings on psychical research are well-known, and one by the Rev. H. J. Flowers on " The Second Coming in the Synoptic Gospels." We hope too to have an article from the pen of Sir Henry Coward, whose recent honour is a source of gratification to all Congregationalists, for he has served the cause of Congregationalism in Sheffield with as much zeal as he has served the cause of music.

* * *

We beg to draw the attention of readers, especially those living in and near London, to the first series of Halley Stewart Lectures, to be given by Sir Oliver Lodge on October 7th and subsequent dates on the subject " Science and Human Progress." The first lecture will be at the Mansion House, and subsequent lectures at the Memorial Hall. It is the purpose of the Trustees to inaugurate courses of lectures by distinguished scholars in varied fields of human life and thought. Bishop Gore has accepted an invitation to be the second lecturer.

ORIGINALITY IN SERMONS.

ALTHOUGH sermons in some form have always been a part of Christian worship, their importance has varied in different ages. After the Reformation, under the changing conditions of the times, the regulations regarding them were naturally unsettled, as was also the practice. By an enactment of Henry VIII every incumbent was directed to preach four times in the year, which implies that the sermon was generally neglected: yet some of the clergy took such advantage of their opportunities of airing their views that we find Sir Thomas More complaining "They and their fellows would fayne take away all laws and leave nothing but sermons."

Under Edward VI the *Homilies* were published (1547) with the double purpose of supplying discourses to those who could not compose their own, and of furnishing sermons acceptable to the authorities. Both Mary and Elizabeth forbade preaching without a licence, the latter in spite of Archbishop Grindal's protest against the Queen's attempt to "limit preaching to the reading of Homilies"; for which act of insubordination she suspended him.

In the reign of James I every preacher was obliged to deliver one sermon every Sunday, of which one a month was to be an *original* one But both the High Church and the Puritan parties eagerly took advantage of the pulpit to enforce their views, and the original sermon became so popular that Bishop Andrewes complained that "It might justly be feared lest this part *eating out all the rest* should grow indeed the sole and only worship of God."

On the other hand a considerable proportion of the clergy were utterly incapable of composing original sermons: hundreds never preached at all; others only read the *Homilies*. In these circumstances it is easy to guess how the practice of preaching another man's sermons came into vogue. In the ferment of increasing conflict between opposing parties people tired of hearing the *Homilies* week after week, with the alternative of no sermon at all, and the parson who through inability or laziness was unable to meet the wants of his congregation would naturally resort to the expedient of preaching a discourse which he had not composed. Fuller bears witness to this in speaking of the charm of delivery of Bishop Andrewes (1555-1626), writing that "such plagiaries who have stolen his sermons could never steal his preaching." The demand created the supply. This is clearly shown by a remarkable passage in Milton's *Areopagitica*, published in 1644:

> "But as for the multitude of sermons ready printed and piled up, on every text that is not difficult, our London trading

> St. Thomas in his vestry, and add to boot St. Martin and St. Hugh, have not within their hallowed limits more vendible ware of all sorts ready made, so that penury he need never fear of pulpit provision, having where so plenteously to refresh his magazine."

This statement is of great interest in view of the trade in sermons to which I shall refer later on. But it is necessary at this juncture to refer to a curious inconsistency regarding sermons delivered without book, and therefore presumably original, and those which were read from a manuscript.

Both before and after the Reformation there appears to have been a prejudice against sermons which were read. Before the thirteenth century such a proceeding must have been rare, for the custom then was to *postillize*, *i.e.*, to comment on each text as read out from the Scripture. But when at the beginning of the thirteenth century the practice arose of preaching from a text it followed naturally that some preachers preferred to prepare their discourses more carefully, and commit them to writing. From that to reading what they had written was an easy step.

Such sermons were nicknamed "bosom" sermons, because the preacher produced them from the folds of his gown. They were not popular, possibly because the auditors doubted their originality, a quality always valued by the congregation, though often disliked by the authorities. Dean Colet, amongst others, warmly denounced them. According to Burnet the practice commenced about 1542, shortly before the first *Book of Homilies* was compiled; but there must have been many instances of much earlier date. He himself never wrote his sermons, with the single exception of the one he preached before the Queen in 1705. By that date the University Statute, forbidding the reading of sermons (referred to later) had become obsolete, though unrepealed.[1] Bishop South, again (1634-1716) urged the necessity of cultivating the memory to avoid the reading of sermons; comparing those so delivered with the *Homilies*, "which in many opinions were better." Nor was the prejudice confined to England, for it may be noted that the Lesser Council of Lausanne sent a circular to all the pastors of the Canton, framed against the convenient practice of reading sermons instead of preaching them from memory, and forbidding it unless by special permission.

But even those who used a MS. often indulged in extempore passages, as appears from Strype's *Memorials of Cranmer*; and, as sermons changed from moral and religious discourses to fierce diatribes on the principles of Church government and other current disputes, it became almost a mark of insincerity in a preacher to confine himself to the cold reading of a MS., instead of trusting to the inspiration of the moment for his words, if not for his matter. The times demanded a dramatic

[1] *Notes and Queries*, 5th July, 1851.

delivery inconsistent with constant attention to a manuscript; and under the influence of strong emotion the Puritan preachers seemed able to produce sermons of any length at a moment's notice, spinning their discourses out of their own brains as a spider its thread from its body.

It is therefore extremely curious to find that after the Restoration the practice of reading sermons was objected to on the ground that it was a Puritanical innovation. Charles II disliked the practice, and in consequence the Duke of Monmouth, as Chancellor of the University of Cambridge, instructed the Vice-Chancellor and University that "His Majesty hath commanded me to signify to you His pleasure that the said practice, which took beginning with the disorders of late times, be wholly laid aside; and that the foresaid (University) preachers deliver their sermons, both in Latin and English, by memory, or without book." [1]

As we have already seen, this Statute fell into disuse even before the close of the seventeenth century, and reading from MS. became a common habit during the dead times of the eighteenth century. Parsons found it such easy work to borrow or steal a sermon, and the chance of detection was so small that the temptation to save themselves trouble was irresistible. Moreover the culprit might plead authority for his action. Bishop Bull (1634-1710) advised young divines not to preach their own sermons, and, if they were too poor to be provided with those of approved authors, to read a *Homily* or a chapter from *The Whole Duty of Man.*

The question of taking a single sermon into the pulpit did not come into favour till the middle of the seventeenth century, if we may trust a contributor to *Notes and Queries.*[2] Previously the typical clergyman used a black-covered volume of from ten to thirty MS. sermons, which no doubt were preached over and over again. This usage had the disadvantage that when the gallery seats commanded the pulpit it was easy for the auditor to know whether the preacher was reading from a MS. or printed sheet: and even in those dark days of the Church a parson seemed to object to being bowled out when he tried to deceive his hearers—not that he had any great objection to deceiving them if he could do it without detection.

This seems an uncharitable statement, but it is fully borne out by the facts. As we have seen, as early as 1644 Milton refers to the traffic in sermons, and there can be no doubt that so convenient and profitable a trade had never died out. But it received a great impetus in the latter half of the eighteenth century, when Dr. Trusler issued his notorious proposals.

Born in 1735, the Doctor had a somewhat varied career before he was ordained. He then filled various clerical posts with satisfaction to himself and others, but his name would have sunk into obscurity had

[1] *Notes and Queries, ut sup.* [2] 13th June, 1857.

he not hit on a clever device for increasing his income. "In 1768 he sent out a circular to every parish in England and Ireland, proposing to print in script type in imitation of handwriting, about 150 sermons at the price of 1s. each, in order to save the clergy both study and the trouble of transcribing. This ingenious scheme seems to have met with considerable success."[1]

But he was not allowed to rake in his profits without a protest. The Rev. D. Rivers, a Dissenting Minister, roundly accused him of appropriating the sermons he published; but this charge he afterwards withdrew, intimating that no one else could have written such bad ones. In his *Literary Memoirs of Living Authors* (1798), Mr. Rivers returns to the attack, characterising the Doctor as a literary pedlar, whose small ware was of the vilest quality. "He is the publisher of the worst of the two clerical almanacks, and vends sermons for the use of the pulpit, printed in imitation of hand-writing, the most unspeakable trash that can be conceived."[2]

But there is no reason to think that Dr. Trusler was the author of the works he sold, for writing sermons for the booksellers was a common task for the Grub Street hacks. Mr. Seccombe tells us that Dr. Johnson wrote them at the time he was living on 5d. a day. In Goldsmith's *Citizen of the World* a bookseller's hack says: "Would you think it, gentlemen, I have actually written last week sixteen prayers, twelve bawdy jests, and three sermons, all at the rate of sixpence a piece?"

Even clergymen of some distinction did not disdain to preach as their own sermons composed by other men. The author of *Salad for the Social* points out that the seventh of Sterne's posthumous sermons is in great part cribbed, word for word, from a previous divine of the name of Leightenhouse. It would have pleased this literary detective had he known that Sterne denounced plagiarism in a passage stolen from Burton. Again, the Rev. Ozias Linley (the brother of Mrs. Sheridan) Canon of Norwich, when his turn came to officiate before the Bishop at the Cathedral, preached a sermon which he had copied verbatim from Bishop Hoadley. His Bishop afterwards thanked him "for the excellent sermon which he had *selected*."

Even later there was some excuse for those who had recourse to other men's work. From Southey's *Life and Correspondence* it seems that he advised the Rev. James White (brother of Henry Kirke White) not to preach his own compositions; and so late as the forties of last century a student at St. Bees was ordained only on condition that for three years he should not preach his own sermons. Whose he was to preach, and whether he was to announce that they were not his own, are queries to which I can give no answer.

[1] See his life in the *D.N.B.*

[2] See *Notes and Queries*, 1875. The volume referred to is not in the British Museum.

But, leaving out of the question such cases as these, it is difficult for us nowadays to realise the extent to which the plagiarism in question obtained. That it was regarded rather in the light of a joke can be gathered from several references. There is a story in Lady Dorothy Nevill's *My Own Times* which will illustrate this. A divine heard one of his own sermons preached, and asked the preacher how long it had taken him to write it, the reply being that he had tossed it off one evening. The author remarked that it had taken him longer to lay out the framework. The preacher, finding his deception discovered, replied unabashed: "Well, then, all I have to say is that I'm not ashamed to preach one of your sermons anywhere."

The same lady tells another story on the same subject. "Look at him!" whispered a wag, whilst a clergyman, whose sermon was one long string of unacknowledged and bare-faced plagiarisms, was preaching: "I declare his very whiskers are curving into inverted commas."

Mr. E. V. Lucas, in a description of a sporting parson in his novel, *Mr. Ingleside*, writes: "As for his sermons, he had the good fortune to possess several MS volumes of Sidney Smith's, which he had bought at Sotheby's years before, and these he turned and returned as usefully and thriftily as an old woman a good silk. He used to quote with much gusto the northern parson's post-burglary couplet:

> They came and prigged my silver, my linen and my store,
> But they couldn't prig my sermons: they had all been prigged before."

In the same vein is the retort of the parson who was accused by a hearer of having preached a stolen sermon. "At any rate, *you* can't throw stones at me: you heard me preach it, and the receiver is as bad as the thief!"

G. W. E. Russell, in his well-known *Collections and Recollections*, writes: "I have known a fine old specimen of this class . . . who boasted that he had never written a sermon in his life, but could alter one with any man in England,—which he did so effectively that the author would never have recognised his own handiwork."

To come to the trade in sermons. In Sotheby's *Commonplace Book* under the heading "An Everyday Advertisement in 1849" is an offer *Ad Cleros* of sixty sermons in imitation of handwriting for £3. The advertisement appeared in *The Courier* of May 9th, 1807: it was in Latin, presumably that the laity might not be able to read it. A writer in the *Church Times* of 3rd May, 1895, "Peter Lombard," refers to "Cat's meat sermons, *i.e.*, sermons taken down from big preachers and offered for sale by certain traders who have well-known preachers on tap. These traders will furnish sermons appropriate to any and every occasion, and must certainly find customers. Many years ago I had some insight into the proceedings of one of these people. The man had a very large stock of beautifully written sermons,

legible to the weakest eyes, and had a regular tariff according to quality. He evidently made a good living. But how did the term ' cat's meat sermon ' originate ? "[1]

This query remained unanswered.

In *St. Paul's Magazine* for February, 1869, appeared an anonymous article entitled " The Sermon Trade," which I will briefly summarise. The author confines himself to the Church of England.

The sermon trade was a well organised one, in the hands of about a dozen men. Two specimen tariffs are given, from which I make the following extracts :

	s.	d.
A quarter's sermons	15	6
If paid in advance	13	6
A specimen sermon	1	6
Missionary Society, etc.	2	6
School feasts, rifle corps, etc.	5	0
Visitation sermon	1 1	0
Local occasions	10	6

" We are assured that the sermons are composed by ' clergymen only of known ability and long parochial experience.' The publishers promise in their circulars that especial care will be taken ' to prevent their being detected,' . . . so ' no duplicates are sent to towns,' and the purchaser has to promise to preach them in his own parish only ; nor may he lend them without the editor's consent."

All the sermons were lithographed in imitation of handwriting : a specimen page is given in the *Magazine*. All shades of doctrine are provided for : High, Low, and Medium.

The author states that there is no means of ascertaining the extent to which these sermons are used, but if each of the dozen traders has fifty clients (and less would not pay), at least 1,200 stolen sermons are preached every Sunday.

He protests strongly against the practice as " a scandal to the Church." " If a man ascends a pulpit with a purchased discourse and uses it as his own production he is undoubtedly guilty of gross deception, and the more so as his very position gains for him the reputation of being . . . a more than ordinarily conscientious man."

The only remedy he can suggest is a test of ability in preaching before ordination, and the encouragement of oral preaching. To stop the advertisements in the clerical papers would be useless, as the circulars would still be sent out.

Ten years later (1878) a parson writes to *Notes and Queries* to complain of the way " we clergymen are now so much pestered with offers of ' Original MS. lithographed sermons at 13s. 6d. a quarter ' from Bristol and elsewhere. Ten years later the Rev. Charles Spurgeon

[1] See *Notes and Queries*, 15th June, 1895.

in his book *Eccentric Preachers*, refers to " gentlemen who buy lithographed sermons and preach them as their own. . . . Do you ask : ' Is this true ? ' I answer, undoubtedly ; for the other day, to test the matter, I sent my secretary to a certain bookseller's and he brought me home specimens of these precious productions, lithographed or written by hand, at prices descending from a shilling to sixpence each." He tells of "a certain preacher who delivered a discourse in which occurred such a passage as this : ' On account of your sins, and your neglect of the House of God, your wantonness and your gluttony, the anger of the Most High is provoked, and therefore is this great plague come upon you, and death is raging in every street.' When the sermon was finished, the officials of the township came to know where this plague was, and what deaths had happened. ' Oh ! ' said this orderly reader of sermons, ' I do not know where it is, but it was in my sermon, and so I was obliged to read it to you.' "

Spurgeon remarks " the like has happened, and must have happened many times."

Fortunately a change was at hand. Ten years later again (October, 1898) the Rev. Dr. Witherspoon, Professor of Homilectics in an American University, wrote an article in the *Homilectic Review* on the use of other men's sermons. He began by protesting against the view of those preachers who will never read a sermon for fear of plagiarising : recommending them after making their own plan to consult freely others' treatment of the text or subject. The preacher " should not be afraid or ashamed to make the freest and fullest use of other men's sermons, . . . to make every valuable thought they contain his own." But " he cannot honestly make any such use as will relieve him of the necessity and responsibility of making for himself " the necessary study of the text, *etc.* " Sheer laziness . . . drives so many men to become unscrupulous plagiarists. . . . Every principle of Christian manhood utters its protest against the indolent appropriation of the product of some other man's industry and research."

It is not improbable that some clergymen, especially in country districts, still rely occasionally on other men's work. This is certainly the opinion of Mr. E. V. Lucas, who in the novel already alluded to mentions a Miss Sarah Beautiman, who is employed at the British Museum in copying sermons " for the needy and penurious clergy." This book was published in 1910 and depicts modern life.

Since the above was written fresh proof comes to hand of the continuance of the practice. In the *Spectator* of 10th June, 1922, appeared a letter from Sir Wm. B. Forwood, from which I append an extract :

> " Some years ago I gave to a young friend about to be ordained a copy of the Rev. F. W. Robertson's sermons, adding ' Preach these till you know how to prepare a sermon.' Some time after, hearing that he was doing good work in his curacy, I congratulated him. He replied,

"It is all Robertson's sermons; I preach nothing else.' I ventured to recommend the same procedure to an overworked parish priest, and to my surprise on the Sunday following he prefaced his address by stating that the sermon he was about to preach was by the Rev. Charles Kingsley. Of course the congregation at once said to themselves, 'We can read Charles Kingsley at home,' and became listless. He need not have given the authorship of his discourse from the pulpit, but could have reserved it in answer to inquiries. I remember another eloquent divine in answer to congratulations replied, 'Yes, it is a good sermon, one of Melville's best.' I do not think this detracted from our enjoyment of the discourse."

This letter, though sufficiently remarkable, did not elicit any protest. Moreover, in the *Daily Chronicle* of 23rd June, 1922, a correspondent mentions "two strange things," as he calls them, in his own experience.

"On one occasion in a district church a curate preached a brilliant *extempore* sermon in the morning; in the evening another curate preached and informed the congregation he had not had time to prepare a sermon, so he would read one of Charles Kingsley's. It was the same sermon his colleague preached in the morning.

The other occasion was in a South London Church, where there were strange preachers morning and evening, and the sermons they preached were identical."

It would therefore appear that the standard of clerical honesty in this respect is not so high as it should be. Sometimes the excuse of such borrowers is legitimate—overwork. Many a parson with a large congregation to visit, with numerous meetings and unceasing interruptions, must find it almost impossible to obtain the leisure to compose two or more sermons every week. Few have the facility of the Rev. E. Elwin, who whilst Editor of the *Quarterly Review* often "selected his subject and texts as he was reading the lessons." No one could blame the borrowers of another's work if only (as some preachers have done) they frankly announced the fact that the sermon is not of their own composition. Otherwise the congregation naturally concludes that it is original. Moreover, it is open to question whether a good second-hand sermon is not to be preferred to a poor original one.

Be that as it may, on the whole we can congratulate ourselves on the higher standard of rectitude which now exists. No longer do the clerical papers contain the advertisements which disfigured them in the last century; nor, so far as I can learn, are clergymen and ministers the recipients of the degrading circulars of which Georgian and Victorian parsons were the victims.

H. M. Paull.

SPIRITUAL LAW IN THE ECONOMIC WORLD.

When Professor Drummond published his *Natural Law in the Spiritual World* he took us by storm. There were those who had misgivings, and it is not too much to say that those misgivings were based upon an instinctive dread of any attempt to comprehend the whole mystery of the spiritual world. The welcome which Professor Drummond's book received probably did not go beyond a sense of gratification that there were aspects of the spiritual world which did reveal an operative law, and that that operative law had its points of kinship with operative laws in the visible world. It must be remembered, too, that the book appeared at a time when we were proud of our conquest of the material world. The scientist then paid his vows to the visible world, and towards the spiritual world he took, at best, the singularly negative position of saying that he did not know. To-day the scientist is inclined to go a little further in respect of the spiritual world. He is not quite as sure of the material world as being the final limits of knowledge. Further than that, he is prepared to mark off certain realms as being beyond his direct knowledge, using this phrase in a sense very different from that in which it was used three quarters of a century ago. To-day, to him, those certain realms exist, and exist positively, and the scientist's limitation in respect of knowledge of them is a limitation of knowledge only, that is, of detailed knowledge. Then it was understood or presumed that a limitation of knowledge suggested a denial of the evidence of the world of which so little was known. So we may ask to-day whether in some sense the tables have been turned, and particularly whether there are facts in connexion with the spiritual world which indicate a process of law which, in turn, might be applicable to the economic world.

The Christian sense has revolted against trusting to economic laws. To buy in the cheapest and to sell in the dearest market may seem to be good business, as judged by natural economic laws, but the Christian sense will have none of it. To buy in the cheapest market may be to exploit human kind ; to sell in the dearest market may be to hold back some of the gifts of earth from mankind and to take advantage of a privileged position. Yet there must be some room for the operation of the economic process. Goods must be bought and sold ; they must be moved from one place to another between the buying and the selling ; they must be distributed, that is, they must be scattered for the consumption of man. It appears, therefore, that in the economic laws which govern purchase and sale there is a restraint. That restraint is a moral restraint, and it is the operation of spiritual laws upon economic laws. We are not free to use any material law just as we may choose

to use it. The law of gravitation would fain carry a boulder down the mountain-side, but the spiritual law bids men remember the mischief which may be caused, and much of moral responsibility consists in restraining natural law. It is evident that it is in the economic sphere that we find our principal conjectures for the operation of the spiritual law as a restraint upon ordinary economic laws. For the economic sphere is the sphere of mutual service. It is masked a little, largely by the fact that the service is covered by the appearance of money, and we do not look behind the money to see what is done for the money. Nevertheless, no matter how complex our economic life may be, the fact remains that it is resolvable into personal relationships and that the laws of the spiritual world do act in restraint upon the so-called economic laws.

Let us look first at the operation of spiritual relationships and of spiritual benefits within the spiritual world. It may be that there is something to be learned here of the operation of the spiritual laws so that we may be able to conjecture how these spiritual laws will operate when they come to play upon economic laws within the economic world. At first we find that a broad distinction is made between the spiritual benefits which are conferred by the spiritual laws and the material benefits which are conferred by the economic process, and it is said that spiritual benefits are boundless whereas material benefits are narrowly limited. From this arises the current view that spiritual benefits may be obtained for the asking whereas material benefits call for man's effort, and that they are given as a reward for those efforts. It is probable that herein lies a two-fold error. Spiritual benefits demand man's co-operation and are not given to us independently of our effort. The very evangelism which offers God's blessing broadcast also demands of man a sense of fitness, the fitness of a real recognition of need. It is this which is the preliminary condition of such texts as " Ask and ye shall receive ; seek and ye shall find ; knock and it shall be opened unto you." The gifts of God, true enough, are for all men, but they are only for all men in the sense that all men may potentially rise to the height of using them and at the outset of knowing what they are. The cheapening of spiritual gifts through the process of regarding them as boundlessly available on demand must be one of the reasons why man has been so slow to appreciate them. Even the simplest act of penitence for unfitness is not easy. Even the simplest prayer, when it is understood to involve the sense of need and the determination to rise above that need, is by no means the simple request which we have supposed it to be. There is the subtle thought that true prayer may best be answered by its refusal. The creative act of prayer which makes it a determination to adopt that kinship with God which, having taken the preliminary effort, is prepared to leave the rest with Him, is something very different from that attitude of passive acceptance which most of us regard as the spirit of prayer. Thus when we have said that

spiritual gifts are boundless it must not be interpreted as meaning that the distribution of spiritual benefits is boundless and unconditioned.

Similarly we have possibly over-emphasised the limits on material gifts. It is curious that we should do so when all history is a protest against the process of limiting. The world is wealthy to-day in a way in which our ancestors could never have dreamed. The toil and the skill of man have added enormously to the wealth. Yet just as we tend to emphasise the boundlessness of spiritual benefits so we tend to emphasise the limits of material benefits. The reason is not far to seek. We do not see any factor in the distribution of spiritual benefits which corresponds to material laws in the economic world. There is such a factor. There is a risk of loss of that which we have spiritually gained. There is a grave risk of our ceasing to co-operate to continue the spiritual gifts. Similarly there is much less risk of total loss of material gifts than we suppose. We have a curious lack of faith in the sufficiency of God's world for our maintenance. The theory that the world can be over-crowded so as to press beyond the limits of subsistence is always with us. We read that we cannot again expect the expansion in material wealth which laid low the first Malthusian fears. This expansion, to our timid gaze, is always just approaching its end. It does not dawn upon us that the corrective may be spiritual and that as man sees new spheres of spiritual interest and sets himself to find them he may sublimate his affections to a level of which he has no idea. In short, he may intensify his use of material goods.

Thus we make our preliminary survey. Both spiritual and material gifts are available to man at the cost of his own determined preparation for them, his own recognition of his need and of other men's needs, his own effort at co-operation to realise them as his own and for his use. But we learn from spiritual laws that an even sterner condition applies. Spiritual gifts must not only be used ; they must be radiated by use. It is here where we approach the true problem of the application of spiritual laws to the economic world. The use of spiritual gifts as finally our own is the basis of the sin of spiritual pride : it is that to which the apparently paradoxical declaration refers that " I came not to call the righteous but sinners to repentance." It is that pride which is the greatest stumbling-block to the advance of Christianity. If we examine it carefully we shall find at the root of spiritual pride the explanation of the continued Christian disunity and of its strange ineffectivity in respect of righteousness as governing material possessions. The world, by a shrewd instinct, cannot believe that it is just that spiritual gifts, and especially the gift of realised union with God, should be for favoured persons and for them alone. It expects those who have these spiritual gifts to minister to others and not in the sense of distributing their Christianity as from superiors to inferiors. Rather it expects the very sense of individual possession to include the sense of corporate possession. We can see these points illustrated in

sacramental practice. In every conception of sacramental union there is on the one hand the widest democratic conception of distribution, but it is conditioned and limited by the idea of personal effort not at merit but at preparation. Also it is conditioned and limited by the conception that the grant of sacramental grace is, in itself, sacramental, that is, it has a purpose ulterior to the purpose of helping the individual recipient and that ulterior purpose is to help the corporateness or mutuality of the human race.

We see, therefore, some glimpse of the spiritual law in practice. When we come to consider the economic relationship between human beings we can see how far short they are of the demands of the spiritual law of which we have obtained our idea. It is not the case that in the material world we strive that the gifts may be radiant. On the contrary the old individualism still has its grip over our day-by-day practice. Yet we can see tendencies which have been brought to purpose by special economic circumstances which, in turn, reveal a striking parallel with the spiritual law. The American theory of high wages and reduced cost of production and greatly increased consumption may be taken as an aspect of an aspiration towards the radiating of gifts. Similarly we may say that in the past thirty years there has been a definite tendency in this direction, and it has resulted in a raising of the standard of living on the part of large sections of the community. But there is an essential difference between these developments and a generally accepted ideal of wider distribution of material gifts. When they are adopted merely as a successful method of using mass-production to the general benefit the danger is lest it should apply only to a comparatively narrow range of economic operations, leaving the rest to the ordinary conceptions of cheapness of production and dearness of sale. If therefore we look at economics as the science is to-day from the point of view of the laws governing spiritual distribution, as they seem to reveal themselves, we shall see that the fundamental weakness lies in respect of distribution.

It has recently been shown that in the United States of America, where mass production has been carried further than elsewhere, the cost of distribution has leaped up. In fact, it has been suggested that this increase has outweighed the economies from mass production. In a sense, this increase in the cost of distribution is due to an attempt at wider distribution, the additional cost of advertising and salesmanship in particular. But when we survey the whole field of the presentation of economic goods to the world we come to a state of affairs which does not fit in with the fundamental spiritual law. The conception of widely-extended purchase as a means of cheapening the product by reason of a reduction per unit of production of cost is undoubtedly in keeping with the central aim that good things (and we are only dealing with good things) should be given to as wide a humanity as possible provided that that humanity complies with reasonable conditions as regards effort in obtaining them. This gospel is to be preached to every

creature even as spiritual good things are to be offered to every creature. But to do this as one way—a clever and a subtle way—of strengthening the position of supply in relation to demand is not essentially better than strengthening the position of supply by a monopoly or a restriction of product. True, there must be profit, and the wheels of the economic machinery must revolve, but the spiritual law to which I have referred suggests the distribution of economic goods as in itself a moral purpose and with intent to realise that the nations of mankind are bound by a mutuality which must not be tarnished by exploitation. It seems, at the moment, as if the vulnerable side of the economic process, when viewed from the point of view of this spiritual law, lay in distribution. It is to distribution that the moral sense of the world must be directed. It needs some vast overhauling and some vast simplification, if it is to be the true handmaiden, as between production and consumption, of a truly moral economic process.

This line of reasoning may alarm some readers. At the outset there is a sort of prejudice against any attempt to find laws in the spiritual realm. "The wind bloweth where it listeth" is a parallel which is held to be especially applicable to the influence of the Spirit. On the other hand, organisation is held to be appropriate to material things. The effort of the human mind to direct material affairs is taken as a substitute for the High Authority by whom the Spirit-world is governed. But it may be that here again we make too bold a distinction between the two worlds. This distinction results, almost before we are aware of it, in banishing God from the material world. The old phrases which ascribed success in business to the bounty of God are no longer popular. In fact, we speak of success in business to-day in such a way as almost to suggest that it could not possibly have God's blessing. If we make an attempt to apply spiritual laws to the economic realm we shall be forced to allow for a certain apparent absence of cause and effect. It is not always the case that the battle is to the strong or the race to the swift. The world has its own hesitancy in admiring "trade," even though it is reminded that "trade" is the necessary interchange of goods between man and man. So, while we are prepared to allow for the mystery whereby spiritual gifts are distributed in a way which we cannot explain, we are feverishly anxious to make the distribution of material goods dependent upon some principle which we can explain and in default of such an explanation we fall back upon a plea for equality. Now there is no equality of possession in the spiritual world. We are prepared to pay our tribute to St. Francis, to St. Catherine of Siena, to John Wesley, to William Law, and to recognise that the special gifts of sanctity come where we least expect them, and then—paradoxically—to be prepared to expect the unexpected. Here again there is a curious tendency towards balancing material gifts with spiritual gifts and to expect the highly gifted saint to be poor in this world's goods. It is picturesque, but there is very little historic authority for it. Beginning with the Inn at

Nazareth and proceeding through the ages we have a tendency to ascribe invariable poverty in material goods to those who have great gifts in the world of the spirit. That is the crudity of one of our attempts at explanation, when the truth is that there is no explanation. The world responds to the suggestion that those on the other crosses beside our Lord's were wretched outcasts. It never realises the fact that two wealthy men—Joseph of Arimathæa and Nicodemus—with their own hands buried His body, lest it should be carried (as in the case of other crucifixions) to be eaten by the carrion birds. The truth is, of course, that the inequality of spiritual gifts is only inequality from our point of view, who are able to see so little. There may be a much closer equality in the proportionate use to which the gifts are put ; the ten talents may gain another ten and the five talents another five and the only inequality may enter in respect of the one talent which is hidden in a napkin. That seems to be the nearest we can find to the spiritual law.

If we apply it finally to the economic realm we may discover that the true aim in distribution must be wider and wider distribution. It is probably at this point that we shall find the most profitable use for the application of the law of the spiritual world. The complexity of modern industry has placed many intermediates between production and consumption and, as time goes on, the tendency is to interpose still more. In so far as these are necessary for distribution, for levelling the cost of the product, for spreading what we may call the venturesome side of commerce, the development is inevitable. But there are aspects which call for investigation. There are organisations to-day, both on the employers' side and on the trade union side, which deliberately seek to restrain the wider distribution. Artificial attempts to keep up prices by restriction on consumption or distribution ; tricks to corner markets and to hold back stocks ; tricks to check expanding demand by the emphasis upon the bare subsistence wages—these are typical but they are by no means exhaustive. These, in the economic world, take the place of the obstinate sin of spiritual pride in the spiritual world and all that the obstinate sin of spiritual pride involves is the self-gratulation on the possession of spiritual benefits and the contempt for those who do not possess. There is an evangelism which has yet to operate in the material world, a gospel which will plead that God's gifts are for all men, without distinction of class or of race, if only men are prepared for them, if only they make the contributory effort. Both in the spiritual and in the economic realms we are far from seeing the rights of other men in their fullness. We tremble lest any widening of possession should bring the whole structure down ; we are amazingly ready to say that other men are not sufficiently equipped to use the material gifts. What might happen is that restraint on man's productivity (or on distribution as part of that productivity) might be changed into a definite encouragement and the cumulative

wealth might be increased enormously, and even if it were not distri buted with perfect evenness it might be distributed proportionately t desert, or at least less disproportionately to desert.

It does seem as if we have here a stimulus to a different fundamenta economic expectation. The idea of " small profits and quick returns and the American parallel of high production and low prices seem t be something of a crystallisation of a desire for the principle. But w need it as a philosophy. We are still on the level of the subsistenc theory of the nineteenth century. We may modify it at the instanc of conflict or of force, but we are slow to think that any individual agen should be paid a valuation much different from the subsistence theory To adopt the principle from the spiritual world does not mean that w are foolish enough to think that we can make all men rich ; it doe mean, however, that we have learned that if the distribution of th world's wealth is encouraged and if we regard it as a trust, just a spiritual gifts are a trust, there may be much to be said for inequality that is, apparent inequality. One can see that there is work for th State to do in facilitating distribution and that this work does not mea that the State will actually undertake the distribution. The Christian in his application of spiritual laws, will judge the operations of the Stat by their efficiency and only by their efficiency. That efficiency wil find its criterion in the way in which it helps or fails to help more men t benefit by the material good things. Our legislation has tended t divide the talents equally rather than to emphasise the importanc of demanding a proportionately equivalent result. From him that hath much there will be demanded much and even to him may more be give that in turn even still more may be demanded. The economic realm viewed in this way, is a sacramental realm which presents in visibl form the operations of the Spirit. It is not a separate realm, governe by laws which are clear and definite to us and distinguished from th spiritual realm by our complete knowledge of those laws. Rather it i to be regarded as the coinage of the spiritual realm. The materia things are no mere material things. They are expressions of the unseen relationships between man and man as evidence of man's relationshi to God. When so understood they are subject to the stimuli and to th conditioning of the laws of the spiritual world.

JOHN LEE.

THE PRICE OF BIBLES.

FEW events made so profound a difference in the world as the invention of printing. Of all human discoveries this was the most revolutionary. For it is the printing press which, beyond anything else, has power to make ideas the common property of mankind. We hardly realise how books could be multiplied, when each fresh copy had to be transcribed by hand.

Probably, however, we are apt to exaggerate the difficulty of the process. Friedländer[1] has shown that as early as the reign of Augustus the book trade at Rome had become a regular business. Thanks to slave labour, this industry was able to furnish its wares promptly, cheaply, and on a large scale. Hundreds of scribes wrote from dictation at the same time, and in this way performed the functions of a modern press. Their work naturally often failed in correctness; indeed, inaccuracy was one chief fault of ancient books. Nevertheless copies could be multiplied at a considerable rate.

A few examples will make this clear. Cicero[2] tells us that the depositions of the witnesses in the process against Catiline were copied, circulated throughout Italy, and sent to all the provinces, so that there was no place in the Roman Empire which they had not reached. According to Pliny,[3] Varro had conferred a kind of omnipresence on the seven hundred persons whose portraits were included in his illustrated biographies by sending that work into all parts of the world. In the sixth century A.D. the life of St. Martin of Tours was written by his disciple Sulpicius Severus. The book was brought to Rome by Paulinus, Bishop of Trèves, and became popular at once; the booksellers were delighted with the good business they did, "for nothing commanded a readier sale, or fetched a higher price." A friend of Sulpicius visited Africa and found that the book was being read throughout Carthage; going on to Alexandria, he found it in everybody's hands all over Egypt, and even saw an old man reading it in the desert.

In modern days we are inclined to under-estimate the productive power of the copyist as compared with the printer. Yet nearly every literary work has been written out *in extenso* by its original author. And on certain occasions, when it has been necessary to copy books because to print them was forbidden or impossible, the difference between the two proved to be less than is commonly imagined. According to Taine[4] about 2,000 manuscript copies of Voltaire's scandalous poem, *La Pucelle*, were circulated in Paris in a month. About a century

[1] In his *Sittengeschichte Roms.*, III, English trans.
[2] *Ad Attic.*, xiii, 22, 3.
[3] *Nat. Hist.*, xxxv, 11.
[4] *Origines de la France contemporaine*, i, 319.

later the patriot Kossuth successfully distributed throughout Hungary manuscript editions of his *Reichstagszeitung*, which he was not permitted to print. Instances like these warn us that books need not remain inaccessible because they have to be written out by hand.

Manuscripts, however, must obviously have been expensive to produce; yet even on this point we must beware of exaggeration. We know at any rate that among the later Greeks and Romans the business of the copyist was organised on a large scale in cities like Rome, Alexandria, and Constantinople, while the expense was also lessened by employing numbers of educated slaves trained to act as scribes. At Rome, for instance, towards the end of the first century, it appears that the price of the first book of Martial (118 epigrams, 700 lines), elegantly got up, was 15 *denarii* (about 4s.); cheaper editions could be had for from 6 to 10 *sesterces* (about 1s. 2d. to 2s.); while his *Xenia* (274 lines, under 127 headings) was sold by Tryphon the bookseller for 4 *sesterces* (about 10d.)—too high a sum according to Martial, who maintained that it could be sold for a profit at half the price.[1]

During the early Christian centuries the Scriptures must have been freely accessible and widely read, because they were so constantly appealed to. In one of Chrysostom's sermons at Antioch the preacher holds an imaginary discussion with a carpenter about the price of the tools of his trade and the price of the books of the New Testament. He tells the carpenter that these sacred books are nothing less than the tools of his spiritual trade, and urges that he ought to be ready to spend as much upon them as he spends on tools to earn his livelihood.[2] We may at any rate infer that the cost of a copy of the Greek Testament at Antioch towards the end of the fourth century could not have been prohibitive for an artizan.

With the downfall of the Western Empire wave after wave of barbarous invaders swept over Europe, and much of the old classical civilisation was ruined and lost. During the dark ages which followed, learning and literature took refuge in the cloister. Hardly anyone except priests and monks knew how to read, and books were preserved and copied chiefly in monasteries. It is true that the Latin Vulgate Bible, complete or in part, was transcribed with such industry that it remains the commonest of manuscripts. Splendid illuminated copies survive which were originally made for royal or wealthy persons; but we also possess others which were clearly intended for people of moderate means. Still, it is safe to say that down through the Middle Ages until the dawn of the Renaissance, books on the whole were much rarer and much more expensive than they had been under the Roman Empire. This will become plain if we consider some prices paid for manuscript Bibles during the two centuries before the art of printing was born.

[1] See Martial, i, 118, 67; xiii, 3. *The modern English equivalents for Roman money are those given by Friedländer: probably they should be doubled or even trebled to-day.*

[2] Chrysostom *Hom. iii, de Lazaro.*

We must realise that the complete Bible—including the Apocrypha—is by no means a small book. Dr. S. R. Maitland[1] computed that to copy out our English Bible at the rate at which law stationers in London paid their writers ninety years ago for common fair-copy on paper, would cost between £60 and £70 for the writing only, and further that a scribe must be expert and industrious to perform the task in much less than ten months. We must remember, too, that in MS. and early printed Bibles the text was often swollen by tables, annotations, commentaries, glossaries or other apparatus.

At this point, moreover, we come face to face with an intricate and perplexing problem. Even when we can discover the nominal price at which manuscripts or printed books were sold in past centuries, it is extremely difficult to translate those prices into their present-day equivalents. For coins are not much more than counters, and their purchasing power fluctuates enormously from age to age. During these last ten years we have seen fantastic variations in the value of the mark, the rouble and the franc. Some historians and economists have attempted to work out a formula to express the changes in the practical value of English money. They assure us, for instance, that at the end of the thirteenth century a piece of gold would purchase fourteen or fifteen times as much as the same weight of gold would purchase in the reign of King Edward VII ; that in the middle of the fifteenth century the ratio was about ten or twelve times as much ; that in Shakespeare's time it had sunk to about six or eight times as much. Figures like these, however, are considered by the best authorities to be uncertain and inexact ; and even if they hold good with regard to the value of agricultural produce, it does not follow that they apply equally to other commodities.

For the purpose of this article, it may suffice to adopt the following rough and ready method of comparison. When the sum of money paid for a Bible is mentioned, we will also state the quantity of some common article—such as wheat or cattle—which that sum of money could purchase at the same place and period. The current rates of wages in various trades are less satisfactory as standards for comparison because early records often leave it doubtful whether or not the wages specified were paid in addition to total or partial board, with or without lodging or house-rent, and perhaps other perquisites. Our method will at any rate give some approximate idea of what the price of the book in question really represented at the time when it was purchased.

In the Fourteenth Century.

Thorold Rogers[2] mentions the purchase in 1344 of a Bible—that is to say, a manuscript copy of the Latin Vulgate—by Merton College,

[1] *The Dark Ages*, p. 202.
[2] *History of Agriculture and Prices*, I, p. 646.

Oxford. For this volume, which was probably handled by Wycliffe, the price paid was £3. In the same year, 1344, a horse was sold at Oxford for 13s. 4d., and this seems about the average price.[1] Thus the Bible in question was worth more than four horses.

Mr. C. W. Boase[2] gives some curious examples of the money value of MS. Bibles in the fourteenth century. In 1354, for instance, £3 was paid " for redeeming a Bible which lay in Langeton chest." In 1357 the sum of £3 was advanced for " A Bible pledged in Chichester chest," and in 1358 the same amount was paid for a Bible redeemed from Chichester chest—probably the same book. In 1358 £3 was also advanced for " a Bible pledged in Winton chest " ; while the sum of 4 marks (£2 13s. 4d.) was paid " to our barber for a Bible pledged to him in time of John Dagenet." Now in 1358 a bull was sold at Eton for 10s., and a horse at Gamlingay in Cambridgeshire for 20s., while sheep fetched on an average about 1s. 6d. apiece.[3] Thus a Bible which cost £3 was then worth six bulls or three horses, or forty sheep.

About the year 1387 we find records[4] of three Bibles purchased for New College, Oxford—one costing £2 13s. 4d., another £1 6s. 8d., and another £1. In 1387, at Farley Mountfort, Wiltshire, the price of cattle ranged from 13s. 4d. to 21s. 6d. apiece. So that the cheapest of these Bibles cost as much as a bullock. Sheep were sold that year at Heyford Warrens, Oxfordshire, for 1s. to 1s. 9½d. apiece.[5] If we take 1s. 6d. as an average price, the Bible which cost £2 13s. 4d. was worth about thirty-five sheep.

The Wycliffite version of the Bible in English was completed before 1400. Of this version nearly 150 MSS. still survive, containing the whole or parts. Copies must have been multiplied rapidly, as the majority of the extant MSS. were written less than fifty years after the version was finished. Many of them are written on vellum and executed in a costly manner by experienced scribes. But we must remember that the more sumptuous MSS. would have the best chance of being preserved. Considering the active and powerful measures adopted from the very first to suppress this version, and bearing in mind how many copies were destroyed and their owners exposed to severe persecution ; considering also the effect of five centuries of wear and tear and accident, it is plain that we now possess only a small fraction of the copies which once existed. The Wycliffite version must have passed into the hands of a multitude of readers when readers were not very common.

[1] Rogers, II, 240.

[2] In the Oxford Historical Society's *Transactions*, Vol. xxvii.

[3] Rogers II, 250.

[4] In the Oxford Historical Society's *Collectanea*, series iii, 1896, p. 220.

[5] Rogers, II, 262.

IN THE FIFTEENTH CENTURY.

Dr. M. R. James[1] speaks of a thirteenth century MS. Bible which contained 358 *folios*, written in double columns of 53 lines each, in a "good small hand"; this was purchased[2] during the fifteenth century for the sum of 5 marks, *i.e.*, £3 6s. 8d. In 1423 an expensive Bible with gilded clasps was purchased for £6 13s. 4d. In 1439[3] a Bible was bought for £3 6s. 8d., and another Bible in 1444 for £2 13s. 0d. In 1443-44 at Sutton at Home, Kent, a bay cart-horse cost £1, and in the next year three horses changed hands at Wymondham, in Norfolk, for £1 apiece.[4] Thus a Bible was worth two or three horses. Between 1441-1450 the average price paid for oxen was 18s., and for geese 4d. apiece.

A MS. Bible, in five volumes, cost Pembroke College, Cambridge, £2 in 1471. Another bought at Oxford in 1473, now preserved in the British Museum (MS. Burney II) cost[5] 20s. Between 1471-1480 the average cost of oxen was 17s. In 1472-3 the highest price paid for a sheep was 2s.

From similar authorities we learn that in 1447 a MS. Latin Psalter cost 3s. 8d.—about the price of a pig that year. In 1452 an illuminated Psalter cost 13s. 4d., and a small Psalter 6s. 4d. In 1468 another Psalter cost 8s. 4d., while about 1470 yet another Psalter cost[6] 6s. 8d.

John Foxe[7], quotes under the year 1429, among the depositions against Lollards in the Eastern Counties, "that Nicholas Belward, son of John Belward, dwelling in the parish of Southelm, is one of the same sect and hath a New Testament [probably the Wycliffite version] which he bought at London for four marks and forty pence." Later,[8] under the year 1450, Foxe again refers to this price, adding, "whereas now [*i.e.*, in 1563] the same price will serve forty persons with as many books."

We must not omit Foxe's famous testimony[9] in regard to these Wycliffite MS. copies. "Great multitudes [about the year 1520] tasted and followed the sweetness of God's holy Word . . . . Certes, the fervent zeal of those Christain days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expenses and charges in buying of books in English, of whom some gave five marks, some more, some less for a book; some gave a load of hay for a few chapters of St. James or of St. Paul in English . . . . To see their travails, their earnest seekings, their burning zeal, their readings, their watchings,

[1] In his *Catalogue of the Western MSS. in the Library of Emmanuel College, Cambridge*, p. 19.
[2] Publications of the Surtees Society, Vol. xlv, page 76, *Pro j Biblia, cum ij signaculis deauratis*—£6 13s. 4d.
[3] M. R. James, *Catalogue of MSS. in the Library of Pembroke College, Cambridge.*
[4] Rogers III, 148.
[5] M. R. James, *Ancient Libraries of Canterbury and Dover.*
[6] Dr. Gairdner's *The Paston Letters*, VI, pp. 175-177.
[7] *Acts and Monuments*, III, p. 597, ed. 1837.
[8] III, p. 721.
[9] *Acts and Monuments*, IV, 217f.

their sweet assemblies . . . . may make us now in these days of free profession, to blush for shame."

EARLY PRINTED LATIN BIBLES.

The earliest printed books were splendid folios, which even at the time when they were produced commanded considerable sums. The first book printed in Europe from moveable metal types appeared about 1456, and is commonly known as the Mazarin or Gutenberg Bible. A copy of this Latin Bible, printed on vellum and fully rubricated and illuminated, was valued at an early date—before the end of the fifteenth century—at 100 florins. Of the Mazarin Bible, twelve copies on vellum (two being incomplete), and twenty-six copies on paper (four being incomplete) are known to exist. An American dealer, Mr. Edward Goldson, during the present year has sold a copy on paper for £21,800, and has purchased from an Austrian monastery a copy on vellum for £44,117. These enormous prices are by far the highest ever paid for any printed book.

The earliest printed book bearing the name of a printer and a date was the Latin Bible produced at Mainz in 1462 by Johann Fust and Peter Schoeffer. Fust took copies of this Bible with him to Paris. Some of them were printed on vellum, having the capital letters illuminated in blue, purple and gold, in the style of manuscripts ; and he sold them as such for 60 crowns a copy. Certain persons who purchased these Bibles believing them to be manuscripts discovered, by comparing copies together, that they exactly resembled each other, and suspected that they must have been produced by the aid of magic. Afterwards it was found that Fust had been selling a great number of copies, and had now lowered his price from 60 crowns to 40, and then to 20 crowns. He was reported to the officers of justice, and forced to escape from Paris and return to Mainz, and finally to take refuge in Strasburg. The facility with which Fust thus supplied Bibles for sale brought him, as we have said, under suspicion of being a necromancer; it also illustrates in striking fashion how printing brought down the price of Bibles.

Hallam estimated that the average price of books in Europe was " reduced by four-fifths "—*i.e.*, sank to one-fifth of what it had been—through the invention of printing. This estimate, however, can only apply to the immediate effect. As the process of printing improved and presses multiplied, we shall see that the reduction in price became much greater, and went on increasing.

The first Bible to be printed at Rome appeared in 1471 ; and according to extant contemporary records 276 copies of this Latin Bible were printed, each copy being in two volumes, while the price charged for the book was ten papal ducats. The papal ducat was a gold coin, rather less in weight than half a sovereign: so that a copy of this Bible sold for about as much gold as would make nine half-sovereigns.

Early Italian Bibles.

Mr. Horatio F. Brown cites[1] curious details as to the cost of printing a folio Italian Bible at Venice in 1478. About that date he shows that the current prices of Bibles varied from twelve ducats to half a ducat; while he gives two conflicting estimates of the value of a golden ducat—which may be "about 10s." or it may be "a little over one pound sterling" in modern English money. The vagueness of so learned an authority reminds us how difficult it is to ascertain the present equivalents of medieval coins.

Early German Bibles.

In 1466 the earliest printed version of the Bible in German, or indeed in any modern language, appeared at Strasburg. Three or four years afterwards a second edition of the German Bible was printed, also at Strasburg, and a copy of this, bought in the year 1488, cost 9 gulden. A dozen other folio editions of the High German Bible had been published before Martin Luther's version of the New Testament was first printed in Wittenberg in 1522. Copies of this Testament were sold for a florin and a half apiece. The florin and the gulden seem to have been then approximately equivalent in value.

Printed English Bibles.

The earliest edition of the New Testament in English, translated by William Tindale, was printed in 1525, probably by Peter Schoeffer at Worms. Copies of Tindale's Testament were smuggled into England chiefly by Antwerp merchants, and were sold secretly by private enterprise. These dealers in the contraband book were known as "New Testamenters." Certain passages in works like Strype's *Ecclesiastical Memorials* enable us to obtain some idea of the methods of their traffic, and the prices at which the volumes were sold. In March, 1528, John Pykas, a baker of Colchester, confessed before Tunstall that "about a Two yeres last past, he bowght in Colchestre, of a Lumbard of London, a New Testament in English, and payd for it Foure Shillinges." Barnes, while in the custody of the Austin Friars in London, received a visit from two men, to whom he sold a Testament for "iijs. ijd.," "and desyred them that they wold kepe yt close." Robert Necton deponed that he "sold fyve of the said New Testaments to Sir William Furboshore, Synging man, in Stowmarket in Suffolk, for vii or viii Grotes a pece." He also "sold Sir Richard Bayfell two New Testaments unbound, about Christmas last; for which he payd iijs. iiijd." In 1527-28 the price of a sheep ranged from 2s. 0d. to 3s. 0d. apiece; so that Tindale's first English Testament certainly cost more than a sheep.

There was a considerable reduction when these books could be sold wholesale. "About Cristmas last, there came a Duche man, beyng now in the Flete, which would have sold this Respondent ij or iij Hundredth of the said N. Testaments in English." They were to have

[1] *The Venetian Printing Press* (1891), pp. 25, 26.

been bought " at ixd. a pece." Some of these were " New Testaments of the biggest " ; others were copies " of the smal Volume."[1] It is a noteworthy fact that in forty years over fifty editions of Tindale's New Testament were published.

When we come to consider the earliest editions of the complete Bible in English, we have few precise data to go upon. These were huge folios in black-letter, but the prices charged for Coverdale's Bible and for Matthew's Bible are secrets which have been lost. The " Great Bible " of 1539, a magnificent volume, which King Henry VIII ordered to be placed in every parish church in England, cost 10s. unbound and 12s. bound. Between 1531-1540 the average price[2] for oxen was 28s. 7d., while sheep sold for from 2s. 6d. to 3s.

In estimating the comparative value of money at these different dates, it is worth while to note the general conclusions of Thorold Rogers.[3]

> " The fifteenth century was a period in which wealth was very generally distributed, for wages were relatively high, agricultural produce was cheap, and land was valued as a rule at twenty years' purchase."
>
> " During the greater part of the fifteenth, and for nearly the whole of the first half of the sixteenth century, the price of wheat in England was so continuously low, that its acquisition was within the reach of the ordinary unskilled labourer, whose wages were about 4d. a day, or 2s. a week. Three weeks' labour could obtain him a quarter of wheat, on an average of the price of wheat between 1401 and 1541."

The average wages of an artizan during the same period[4] were 3s. a week. By the middle of the sixteenth century a general and permanent rise in prices had set in.[5] Yet in 1548-49 we find that 482 head of cattle were sold in London for a total sum of £817, and their beef was valued at 8s. 8d. per cwt.—which is less than a penny per lb. The top price paid for a sheep was 6s.

In 1548-49 Edward Whitchurche, of Fleet Street, London, published in two volumes the New Testament from the " Great Bible," together with an English translation of Erasmus's Latin Paraphrases.[6] This book is curious because most of the paraphrase of St. John's Gospel was translated by no less a personage than Princess Mary, who ascended the throne in 1553. Injunctions issued by King Edward VI in 1547 ordered a copy of this book to be placed in every church, and the contemporary churchwardens' accounts contain references

[1] See Strype's *Ecclesiastical Memorials* (1721), I, p. 79, and App. xvii and xxii.
[2] Rogers, IV, 355.
[3] IV, pp. 100, 219.
[4] IV, p. 719.
[5] Rogers, III, 190.
[6] Dr. R. H. Murray, in his *Erasmus and Luther*, suggests that it was the blending of text and commentary in Erasmus's *Paraphrases of the New Testament* which helps to explain the strange belief—not only in England but in Europe—that Scripture had been composed as a pamphlet in the interest of the Reformers.

to its purchase. For instance, in those of St. Margaret's, Westminster, we read: "1548, Paid for the half part of the Paraphrases of Erasmus, 5s." And again, in those of Wigtoft, Lancashire: "1549, It. paid for the Paraphrases of Erasmus, 7s."

Tindale's New Testament continued in demand. In 1552 a quarto edition, revised by Jugge, was published in London. On the back of the title of some copies of this book is printed: "The copy of the byll assigned by the kynges honorable counsell, for the Auctorisinge of this Testamente," which mentions "twenty & two pens" as the limit price for the unbound book. In the same year a small 16mo edition of the same Testament appeared, which mentions "ixd." as its limit price, unbound. And in 1553 an octavo edition of this Tindale Testament was issued by the same publishers, which gives "xii. pence" as its limit price, unbound. To estimate these prices, we recall the fact[1] that in 1570-71 beef was sold in Cambridge for 1s. 8d. a stone, and sheep for 5s. apiece. Between 1541-82 the average weekly wages[2] of a carpenter were 5s. and of an agricultural labourer 3s. 3d.

In 1560 appeared the first edition of the "Geneva version"—the earliest English Bible printed in roman type and with verse divisions. Published in compact form, it obtained speedy and permanent popularity. Its arguments and numerous notes, which amount to a running commentary, endeared it especially to the Puritans, and for three generations it maintained its supremacy as the Bible of the people. Its phrases find an echo in Scripture quotations from Shakespeare to Bunyan. Between 1560 and 1644 at least 140 editions of the Geneva Bible or Testament were published—most of them in quarto or octavo size. It was this version of the Scriptures, more than any other, which brought about the result summarised in J. R. Green's words: "During the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament, England became the people of a book, and that book was the Bible."

The first Bible printed in Scotland was a folio edition of the Geneva version, which appeared at Edinburgh in 1579, the New Testament title-page bearing the date 1576. By order of the General Assembly, before this work was undertaken every parish in Scotland subscribed the purchase price, £4 13s. 4d. Scots currency—equivalent to about 7s. 6d. in contemporary English coin. An Act of the Scots Parliament passed in 1579 ordered every householder worth 300 marks of yearly rent, and every yeoman or burgess worth £500 stock, to have a Bible and Psalm Book, in the vulgar language, in his house, under the penalty of £10.

The first edition of the Bishops' Bible appeared in 1568. In typography and illustration this is perhaps the most sumptuous in the long

[1] Rogers, III, 199. [2] Rogers, V, 792.

series of folio English Bibles. From the subjoined entry in an old account book of St. John's College, Cambridge,[1] we learn the price at which this edition was then sold: "1571. For a new Bible in English, the last translation, 27s. 8d." This version was read in the churches, but it never became popular after the fashion of the Geneva Bible.

In the Seventeenth Century.

In 1611 appeared the *editio princeps* of King James's Bible, commonly known as the Authorised Version, published in large folio. In regard to two copies of this folio, we know that the price paid for each was £2 13s. 4d. Other editions quickly followed, in quarto and octavo, at more moderate prices. In 1611-12 the average wages of a carpenter, a mason and a tiler were 1s. a day, of an ordinary labourer 8d. a day. Dr. R. B. McKerrow[2] points out that the quarto of Shakespeare's *Troilus and Cressida*, published in 1609 and containing 48 leaves, cost a testern, *i.e.*, sixpence in Elizabethan money, and argues that, so far as concerned new books, prices then were not appreciably higher than they are now.

A scarce tract, entitled *Scintilla*, printed in 1641, throws a flood of light on the prices of Bibles and the general bookselling trade in England in the early seventeenth century. Professor Arber sums up its value as follows: "This tract is a remarkable testimony to the never-ending competition in the book trade; to the power of the King's Printers partly as patentees, and partly as capitalists only; to the vast extent (proportionately to other books) of the production of Bibles, etc., and school books under the earlier Stuarts; and lastly to their steady rise in price, despite the much larger editions than formerly, owing in some degree to the increasing wealth of the country, but still more through monopolies and 'rigging the market.'" The tract first of all quotes the prices of certain Bibles in former times, *i.e.*, early in the seventeenth century, and then shows how the King's Printer had afterwards raised the price of corresponding editions, the increase in each case varying from about 2s. to 10s. according to the size of the book. The prices which follow are the normal prices, before they were raised by the King's Printer: Church Bibles, £1 5s. or £1 10s.; on inferior paper, 17s. 6d., or £1; other folio Bibles, 10s.; 16s.; and £1 2s. 6d.; Geneva folio Bibles, roman type, 12s. 6d.; black letter, 13s. 4d. Quarto Bibles with metrical psalms, 6s. and 7s. Geneva quarto Bibles (with commentary and concordance) 7s. Some editions were printed in Holland and sold much more cheaply: octavo Bibles, 3s. 4d.; on large paper, 6s. 2d.; duodecimo Bibles, printed in Holland, 2s. An octavo New Testament cost 10d.; a 12° Testament cost 7d.; a 24° Testament cost 6d. It should be noted that the prices given are in every case for the book in quires, *i.e.*, in sheets, unbound. To

[1] Published by C. H. Hartshorne in his *Book-rarities of Cambridge*.
[2] *Shakespeare's England*, II, p. 230.

estimate approximately the present equivalent value of these prices we note that in 1641-2 a carpenter, mason, or bricklayer earned[1] on an average 1s. 4d. a day ; and a labourer 11d. a day.

Under the Stuart Kings, the price of English Bibles was kept up by means of various patents and privileges granted to the printers, and this developed a lucrative trade in smuggling pirated editions from Holland into this country. The King's Printer and the Oxford and Cambridge University Presses, who then, as now, held a joint monopoly in producing the Authorised English Version, made various more or less futile attempts to stop this contraband trade in Bibles. It is a curious fact that Thomas Guy, a London printer, who afterwards[2] became the founder of Guy's Hospital, began his career as a dealer in these pirated editions, as witness the following[3] : " Mr. Guy, being out of his Apprenticeship (Sept. 1668), set up his Trade, in the little Corner-House betwixt Cornhill and Lombard Street, with a Stock of about two hundred Pounds. At which time the English Bibles printed in this Kingdom being very bad, both in letter and Paper, occasioned divers of the Booksellers of this City to encourage the Printing thereof in Holland, with curious Types, and fine Paper ; and imported vast Numbers of the same, to their no small advantage. Mr. Guy, soon coming acquainted with this profitable Commerce, became a large Dealer therein. But this trade proving very detrimental to the King's Printer, all Ways and Means were devised to quash the same ; which being vigorously put in Execution, the Booksellers, by Frequent Seizures and Prosecutions, became so great Sufferers, that they judged a farther Pursuit thereof inconsistent with their interest. Wherefore our Founder contracted with the University of Oxford, for their Privilege to print Bibles ; and having furnished himself with Types from Holland, carried on a great trade in Bibles for divers Years, to his very great advantage."

In the Eighteenth Century.

Early in the eighteenth century complaints had arisen as to the quality of the paper used in printing Bibles, the incorrectness of many editions, and the unreasonable prices at which they were sold. To amend such abuses a royal order, dated Whitehall, 24 April, 1724, gave strict injunctions to the holders of the King's patent with regard to the printing of Bibles, and among other provisions commanded them to set forth clearly " on the title page of each book the exact price at which such book is by them to be sold to the booksellers."

Thus an octavo Bible, printed in London, 1725, for John Baskett, ' one of the greatest monopolists of Bibles who ever lived," bears on

[1] Rogers, V, pp. 666-7.

[2] He invested largely in the South Sea Company, and by selling out in 1720 realised a fortune of £240,000, which went to erecting and endowing the hospital.

[3] W. Maitland's *History of London* (1775 edition), p. 1,306.

the general title-page "Price Six Shillings Unbound." An octavo Bible published by Baskett in the next year bears the note "Price Three Shillings Unbound." A duodecimo Bible published at London in 1727 also bears the note "Price Two Shillings Unbound." A folio edition of the Bible printed by J. Baskett, London, in 1738, bears the note, "Price One Pound Five Shillings Unbound," and a duodecimo New Testament, published by T. and R. Baskett, London in 1744, bears the note, "Price One Shilling Unbound."

In Scotland, during the eighteenth century,[1] "children were generally taught to read in country schools, by using first the Shorter Catechism, then the Proverbs, afterwards the New Testament, and lastly the Bible. The New Testaments (as well as the Catechism and Proverbs) used in schools were very commonly printed in Glasgow." The Society in Scotland for Propagating Christian Knowledge, which circulated large numbers of these and similar books, purchased many of its editions of the Bible and of the Proverbs from the royal printers in Edinburgh, paying twenty-two pence for each Bible, and one shilling per dozen for the Proverbs.

The Bible Society.

The primary object of the British and Foreign Bible Society, founded in 1804, was to multiply and cheapen copies of the Scriptures in the United Kingdom. Its third report (1807) contains the earliest list of books sold to subscribers at the depository, and enumerates five English editions: (1) brevier Testament 12mo., 1s.; (2) bourgeois Testament, 8vo, 1s. 6d.; (3) long primer Testament, 8vo, 1s. 9d.; (4) pica Testament, 8vo, 2s. 6d. [All these prices are for copies "*strongly* bound in sheep": copies in calf cost 6d. extra]; (5) nonpareil Bible, 12mo, in calf, 3s. During 1807 an octavo brevier Bible (price in calf, 5s. 3d.) was added to the list. The fifth report (1809) mentions a *cloth* edition (price 10d.) of the brevier 12mo Testament, and a new minion Bible, crown 8vo in calf, 4s. 4d., while it states that the sale prices "are fixed upon an average of 20 *per cent.* below the cost prices." The sixth report (1810) announces the first Bible with marginal references published by the Society (brevier 8vo, 8s. 6d.), and a small pica 8vo Bible, which was also priced at 8s. 6d. Owing to a rise in the price of paper and in the expense of printing, the loss on each copy sold now represented two-fifths of the cost price.

* * * *

Mainly through the continuous operations of the Bible Society, aided by its sister institutions in Scotland and in the United States, the printed Bible is to-day not only the most widely translated, but also beyond question the cheapest and the most accessible book in the world.

T. H. Darlow.

[1] J. Lee, *Memorial for the Bible Societies in Scotland*, p. 195 n.

RECOLLECTIONS.

"I come to the fields and spacious palaces of my memory, where are the treasures of immovable images, brought into it from things of all sorts perceived by the senses."—(Augustine *Confessions* X (viii.) 12.)

ST. AUGUSTINE devoted a considerable section of his *Confessions* to he wonder of the memory—it was to him mysterious and inexplicable, s it would be to any of us who began to consider how things long ast live still, and often with a vividness which they had not when at rst they occurred. But the most arresting fact of memory is that we an select, bring out, suppress, the things of the past. Thus recollection nay be a collection of all that has been helpful and valuable, with the uiet suppression of what, at the time, was painful or difficult.

Like a mountain range over-past and surveyed in the evening light, nemory will bring back life in softened outlines, beautiful and luminous, vith only slight suggestions of the crags and precipices, the awful ollows and the morasses in which our feet almost sank. Moreover in nemory the meaning and connexion of things become evident, and we ead our past life not as a tale that is told, but as a book of instruction nd direction. Only Wordsworth could write Wordsworth's *Prelude:*

> "A tale divine of high and passionate thought
> To its own music chanted."

ut each of us has his Prelude—those significant and memorable events nd episodes which made us what we now are.

With an extraordinary vividness I recall my entrance into New ollege, Oxford, in October, 1874. The Tests Act of 1871 had opened he Universities to Nonconformists, and Oxford in a very noble spirit as trying to make them welcome. The old Warden of the College, ewell, found it difficult to accept the new order; and I still feel the igidity of his reception. He showed me the ordinary civilities—he structed me, with the other scholars of the year, how to read the ssons in the College Chapel; but he always made me feel a Noncon- ormist. The other Fellows, especially Alfred Robinson, the maker of he new New College; Spooner, afterwards the Warden, and the nventor of Spoonerisms; and Driver, my first tutor and subsequent nstructor in Hebrew, treated me with generous understanding. I hink they would have been really disappointed if I had surrendered nd entered the Church of England, becoming, as Mr. Tom Collins, n M.P. of that time, suggested, "a respectable member of society." Robinson, in the critical days when I had to choose between Oxford nd Hampstead, said a very true thing, which I hope is remembered by he Dons of to-day. I told him of the necessity laid upon me to preach.

He replied that if I would remain and take part in College work as a lecturer and tutor I should find there my opportunity to preach. Sometimes the misgiving has recurred that I lost a golden opportunity and that as a College Don I might have preached more effectively than I have been able to do as a minister.

In the year 1880 came a mental struggle, the severity of which haunted my dreams for years and left a mark on my soul which time cannot efface. I had to decide whether to stay at Oxford and work for the College, or to respond to the invitation of a small group of Congregationalists in Hampstead, to become their settled minister. The decision was very difficult to reach. To this day I am not sure that I did not choose the easier, though, at that time, the less attractive path. And when I am asked—as I still sometimes am—" Do you not regret giving up that Oxford career ? " the only answer I can give is that I was convinced then that the Divine hand led me. But how ineffaceable that Oxford life is ! The friends and companions of those years live in memory ; the events, the influences, the experiences of that city of dreams are on me still as moulding forces. If I visit Oxford now it seems to me a dead city, but the Oxford I lived in lives with me always. Jowett of Balliol, Pusey of Christ Church, Thomas Hill Green, that saintly Hegelian, Edwin Hatch, and Arnold Toynbee, accompany me through life, with all the glamour and the beauty of the city of spires, the city of ideals and of lost causes, but always the city where a boy entering into life touches all the great and noble things of England and receives the impulse to live not for himself but for his race, the city whose motto is *Dominus illuminatio nostra.*

When I was ordained as a Congregational minister, my father, as well as Joshua Harrison, John Nunn and Edward White, took part in the service, which was of the simplest kind. But I felt that I was in the apostolic succession, and had no doubt, nor have I now, of the validity of my orders. My father, when he was a minister in London at the time of my birth, published a book called *The True Theory of a Church,* in which he expounded, very much on the lines of Hort's *Ecclesia* half a century later, that Congregationalism which is the plain fact of the New Testament. When Hatch published his Bampton Lecture on the organisation of the early Christian Church, I wrote to him and said that it was pure Congregationalism which he discovered in the Early Church. He replied that it certainly was. I think he had been himself brought up as a Congregationalist, and his eyes were opened to the facts of the New Testament in a way that can hardly be expected in those who from childhood have been brought up in Episcopacy and have always assumed that Episcopacy was the institution of the first Apostles, if not of Christ Himself.

I set out therefore in my ministry to carry out the " True Theory of the Church." My father always deplored the fact that though his principles were undoubtedly right they were so ill carried out in practice

hat they fell into disrepute. It was my object to carry them out in ractice, and to save Congregationalism from reproach. It was a hurch on the New Testament model that I, and the people associated ith me, set out to form. The New Testament was our only charter. *cclesia locuta est* meant for us that the New Testament had spoken. nd that promised presence of Christ where two or three were gathered His name, we claimed, and (may I say it with deep humility ?) ad. It was on the sole authority of the New Testament that we elected lders and then Deacons, and kept the two orders distinct though nited. And nothing has more strikingly justified the New Testament rder than this instance of the adoption of it. Our Deacons have rown up into Elders, and the fresh flow of young life has saved our oard of Elders from becoming archaic. It is the combination of youth nd age which is the guarantee of stability and progress. Older people nconsciously stop and stagnate. The young by their very nature ould press " on and always on." Looking back over forty-six years of rial in the formation, the growth, and the work of a Congregational hurch, I am myself amazed, and filled with gratitude, to realise how he principles have worked. The only difficulty is to get people, vershadowed by the traditions and institutions of the long centuries, o put the same principles into practice ; but when they are persuaded o do so, it is abundantly clear that God is in these principles, and hrist fulfils His promise to those who keep them.

The foundation stone of Lyndhurst Road was laid by Robert offat, and it was the last public act of the great missionary. His ame drew a number of distinguished men to the ceremony, such as anon Freemantle, Lord Bryce and Courtney Kenny, but he was more istinguished than any of them. And his missionary life passed into he Church. We recognised that the Church is a missionary institution, ppointed not to cherish its own life but to save the world. It began at ce in Kentish Town, where one sinister street was marked black in harles Booth's survey of London. And before its first decade was er it sent out the first series of missionaries ; the latest of whom ent out to Central Africa, in April, 1926, to the district where one of the rliest, John May, laid down his life. We discovered that the very ssence of a true Church is the missionary spirit ; a true Church must o out and expand in the spirit of St. Paul ; it can know no boundary short f the whole world ; and this spirit, the very spirit of Christ, the one great issionary to this earth, is the condition of maintaining the real life f the Church. A Church which has not put that aim, Christ's own aim, the forefront, is a decaying Church, however prosperous it may seem. or the Church's life is to give life, to give itself. Yet it is often very ifficult to keep the missionary enterprise in its proper place, especially in hurches where funds are hard to raise, or where pressing social needs ose at hand seem to claim the first attention of Christ's servants. ne test came to me in the early days. We were building Lyndhurst

Hall for the social work in Kentish Town, and the treasurer of the Building Fund was Mr. A. J. Malcolm. Like all treasurers, he felt that his fund came first. But it was Mr. Malcolm, a Scotchman brought up in that most missionary of British Churches, the United Presbyterian, who, by sending me the *Missionary Review of the World* for many months, had induced me to recognise the foremost place of the missionary claim. And now he was urging that for the time the missionary claim should be left in the background until the new fund was completed. I reminded him of what he had taught me, and he gave way. The missionary appeal was not weakened, and the two appeals went on together. Both he and I learnt a great lesson; for the whole sum required for the new buildings was subscribed, and they were opened free of debt; and at the same time the missionary subscriptions for the year, so far from being impaired, were increased.

It was in that experience that I seemed to realise the fact, so hard to grasp, that the necessary money for the work of Christ's Church is always there, if only we have faith as a grain of mustard seed, and go to God Himself for the supplies which are often quite hidden from our sight.

Another confirmation of this truth came some years later, when we had to acquire some neighbouring houses in order to enlarge our Institute buildings in Kentish Town. I had never made any appeal for our work outside our own numbers since the Church was built and opened in 1884. But on the ground that the work of the Hall was of social utility I ventured to draw up an appeal, asking outsiders to give the £3,400 (I think it was) for the purchase of the houses. Mr. Curwen sent a copy of this appeal to Lord Winterstoke, who, as Mr. W. H. Wills, was well known in Hampstead, and showed some interest in my early ministry. The appeal reached him at a moment when he was considering what he should do with his income—to what good work he should dedicate a certain surplus—and in answer to that appeal he wrote a cheque for the whole amount and despatched it at once. If it had not been sent at once it would have been too late; for a few days later Lord Winterstoke died. We never know where God's resources are, or whose hearts He will touch to give.

Time and again I have stood amazed at the response to prayer in the matter of raising money. I have always shrunk from asking men but I have not shrunk from asking God. For His work, for things which He has plainly called us to do, as it seems to me, He will supply the means. His stewards are everywhere; at His bidding they give, though to my importunities they may turn a deaf ear.

In the fields of the memory, as I look back over the years at Lyndhurst Road, not the least interesting record is the line of men who have been my assistants, or colleagues. They have borne for many years past the title of Warden of Kentish Town; they came not so much to help me as to do the work in the Mission which lay beyond my power.

recall them all with profound gratitude and admiration from the first o the last. Their qualifications were very varied—some were more uccessful than others. Perhaps some disappointed me after they left ne. But while they were with me I never had anything but the appiest relations with them. The first was Basil Martin, the son of David Martin, the minister of George Street, Oxford, whose appearance n the pulpit is in memory as that of an angel whose face shone. His on came to me after a short trial of the ministry which had disappointed im ; and my hope was that a year of colleagueship would start him fresh ; and so it did. He went to Hereford and carried on an effective ministry for many years in the Cathedral city. He was a desperately sincere and earnest man. He fought his doubts courageously, but hey gave him no peace, and he passed over to Unitarianism. Strange o say, his successor, Kirkman Gray, the brother of Professor Buchanan Gray, who has left behind him a monument of learning, did the same. His contact with the restless and discontented working people of London seemed to rob him of his spiritual message ; and he devoted himself o a very important piece of literary work, but ceased, I think, to attempt preaching. This caused me much anxiety. Was the work of Kentish Town, and the struggle with poverty and unemployment, nd the stolid indifference of the workers to organised religion, too nuch for the unsteady beliefs of young men in an age of doubt ? But he misgiving was answered by all the subsequent experiences. Charles Tinling, after a year with me, passed on to most successful ministries t Wavertree, Idle, and Leicester. I think he would say that his time t Kentish Town was a good training for this his life work. Then Andrew Hamilton came to me, the senior student of Mansfield, a typical roduct of Dr. Fairbairn's training. He had great charm and ability, nd an amusing unconsciousness of his strong, unmistakable Scotch ccent. Everyone liked him—but he was too gentle a stream to wear own the rock of Kentish Town. He went back to Scotland, and has ad a very successful ministry, latterly in the Established Kirk. For short time just at the turn of the century I had as my colleague R. M. alby, the truest friend, the quaintest and most original personality. have nothing but the most delightful recollections of him. But people nisunderstood him, not only at Kentish Town but at the Church ; and am always half afraid that his recollection of that time is not altogether happy. Yet for pure zeal and single-handed devotion I should ut him in the foremost place.

For the past twenty-one years I have had a notable succession of colleagues, three men, very different in their gifts and qualities, but bsolutely alike in their loyalty and devotion. To be allowed to work n co-operation with such men, and to have some part in their lives, I ount one of the richest blessings of my life.

The first, George Barrett, came from Stroud when I was away in Germany for treatment of my eye. But he came in response to what

he felt to be my call. For he had as a boy dedicated his life to the ministry after hearing a sermon from me in Park Church, Halifax, and I had given the address to the outgoing students of Lancashire College, when he began his ministry. He took the call therefore as the command of God ; and it proved to be so. Everybody learned to love him, and his influence in Kentish Town is living still, fifteen years after he has gone. When he had done what he felt to be his duty, he returned to the regular ministry, at Lincoln, and then at Norwood, Liverpool. His missionary interest made him chairman of the L.M.S.. His sudden and premature death soon after my return from France came as a terrible blow to all of us at Lyndhurst Road, to which he had paid a recent visit in my absence. He had just carried through a successful missionary conference in Liverpool, when he lost the power of speech. But as he lay on his death-bed, speaking only by signs, with a great effort he attempted a word : it was " Mish—— " but he could not finish it. The ruling thought was there in death.

Then for nine years Edward Shillito was with me. His great gifts of writing and thinking have found wider scope now in his own Church, in the leading journals, in his poems and books, and in his capacity as literature secretary of the L.M.S. But, if it has widened, his influence is just what it was for those nine years among the members of Lyndhurst Road and the people of Kentish Town. In the distinction which he has won in wider fields we at Lyndhurst Road claim a humble share. And I personally have a great pride in the memory of our comradeship, and the lastingness of our friendship.

Then after the war George Smissen, who had won the Military Cross as a padre, came to us, and brought with him the rich and varied experience of close intercourse with men at the front, " going over the top " with them, and entering into their needs, spiritual and physical. All this acquired treasure he has lavishly bestowed on us, making men and boys, and also women and children, his debtors. And during my long absence through illness he shouldered the burden of the Church in addition to his own. If ever a man was sent of God to a Church, it is he. For myself I can never sufficiently thank him or praise God that he came and has remained with us so long.

I may say then that if I have never realised my ideal, yet I have found in experience how wonderfully Congregationalism *works*, or can work. It proves itself to be in the line of Christ's will by the blessing which it brings. Perhaps the circumstances of Lyndhurst Road have been peculiarly favourable ; we have had devoted workers ; we have had sufficient means ; we have had golden opportunities. But that which makes the essence of Congregationalism, the fellowship one with another, the promised presence of Christ with even two or three gathered in His name, the gifts of the Holy Spirit, and the varied but co-operating *charismata*, or gifts of the Spirit, must be possible, and in some ways even more possible, in a small, compact community than in a large one.

For a good many years we had had on the Church roll many more members than we had sittings in the Church. To make twelve hundred members feel a community of sympathy and purpose, or even to assemble them in the all-important Church meeting, was very difficult. All that could be done was perpetually to cultivate the fellowship and the mutual aid, and to give those who would and could assemble the sense of the Lord's presence, and of His absolute willingness to fulfil His promise. The Church in the Congregational sense is as complete whether the membership is ten or a thousand. If Christ is there it is enough. It is nothing to Him to save by many or by few. After the long experience of the years I am more persuaded than when I set out, that Congregationalism is of the essence of the Church.

As it happened during my winter in France I had the opportunity of offering a kind of acid test to the principles in which I believe. At Valescure there is an Anglican Church, built by the generosity of some devoted Churchmen, and served by a priest of great kindness and friendliness, humble and charitable, and zealous in all his duties. The Church is the one centre which gives unity and life to the winter residents in the three hotels and the few large villas. The regular services and frequent " celebrations " made an atmosphere of devotion, and brought the scattered folk into momentary relation with one another. I felt a genuine gratitude to the Church and the man who offered me thus in exile from my home and my Church so much of the Christian truth and of the Christian ministrations. Yes, all or almost all, that I found there I sincerely valued, and thanked God for it. But what was wanting ? It was Congregationalism that was wanting. The very thought had never entered the mind of priest or people, that they were *one* in Christ, that they needed one another, that they had gifts held in trust for one another. They drew no nearer to one another after months of common worship. The " celebrations," early or later, produced no " fellowship one with another," no opening of heart or lips, no kindling of the Divine Fire. No missionary zeal was elicited ; no fervour of spirit was shown, or even felt. Episcopal orders, and correct administration of the Sacraments, and regular attendance at services, may leave the heart hungry, the Spirit within untrained. And in the hour of stress and danger the whole life and work of the Church may fail to touch the secret springs, or to meet the imperious claims of the soul.

One morning we strayed into the French Reformed Church at Saint Raphael. Here was another atmosphere. A missionary from the Cameroons was preaching on the work in Madagascar ; a number of Malagasy soldiers from the barracks at Fréjus were present. The pastor of the Church, who is himself going out into the Mission Field, greeted the people, young and old, at the door. There was a sense of a real community, a community the object of which is to carry Christ's Gospel, in apostolic fashion, to the heathen world.

Congregationalism is worth living and striving for. The failures of Congregationalism must not discourage us. As my father used to say, the principle is right, though the practice is poor. If I had another life to live here I should devote it to improving the practice of the principles which in this life I have found true.

ROBERT F. HORTON.

THE MAGDALENE.

I

The day was dead. The stars made sport of sin.
Seven devils ruled me ruthlessly within.
Mighty their sway with hunger as their Head.
Who saves her soul when famishing for bread ?
I stood outside the city gate unseen,
The scorn of Pharisees, the Magdalene.
I clasped a peasant passing by, nor wist
It was the Christ that wantonly I kissed.

II.

He held my hands. I saw His eyes ablaze
With holy wrath. I trembled 'neath His gaze.
His awful voice bade all my devils flee.
They tore my heart in shreds to escape from me.
I swayed in silent dread until His tears
Bathed my hot hands and banished all my fears.
I fell and clasped His feet, and weeping wist,
It was the Christ I worshipfully kissed.

J. W. JAMES.

CO-PARTNERSHIP.

CO-PARTNERSHIP is an idea which attracts people of good will. We are naturally inclined to say that we are in favour of a proposition which implies give and take. When Co-partnership is explained to mean the giving of a share of the profits and a taking into consultation in the concerns of management and perhaps even a sharing in the ultimate control of the business, it is at once seen to be a far-reaching proposition. If it is at all practicable it ought to be a considerable factor in bringing about that good will, smooth running, and unhindered progress of industry and business which are so much desired. But is it practicable, or is it only sentimental? Does it come from the heart without consultation with the head? Will it stand the test of business? Lord Morley used to be fond of that maxim of the Frenchman, Vauvenargues, "Great thoughts come from the heart," but, he added, "they must go round by the head." They must, indeed, if they are to be translated into acts which are to stand the strain of everyday industrial pressure.

It behoves everyone who speaks of Co-partnership to be severely practical, to illustrate theories by examples, and to be sure that there is real life and progress in the principle wherever it is applied to-day. At the same time, nothing is more common than to hear business men themselves frankly confessing that the industrial relationship must be humanly regarded, that the "human factor" in business, as it is well called, must always be kept in sight. We should err if we at once advanced to the consideration of details as to the division of ascertainable profits, to discuss the formation of joint councils and committees and the agenda to be placed before the meetings of such bodies, or even to particulars of such gratifying advances in industry as come under the heading of Welfare. There is everything to be said, in a business sense, for good temper, good will, and good understanding. The head of a business who knows his people and regards them as associates, who works with them and not above them, is not the worse business man, judged on business principles. That business will not be dull, and in all probability profits will not be wanting, where every reasonable concession is made to the individual and where the spirit of the body as a responsible and participating group of persons is regarded throughout. It is one of the most encouraging signs in modern industry that the term "good business" has come to have this large and more human meaning, that "my business" in the mouth of the employer has very largely become "our business" in the mouths of all who work in it. That humane economist, Professor Alfred Marshall, wrote in *Industry and Trade:* "The representative British business man of the present century has a broader mind and a more generous character . . .; his

progress in mind and character towards higher things during recent generations is one of the most notable changes on record."

Mr. Baldwin's pronouncements in regard to industrial peace, both before and after the general strike, have again produced a state of mind disposed towards industrial conciliation. But a state of mind is not enough, and conciliation in industry has long been talked about. What is needed is some definite fillip to the movement, something to give the worker that interest in his work that seems in this age so often to be lacking. We have talked too much about industry as a whole and about relations in the mass. We have perhaps at times forgotten the vast numbers of people who are not employed in big establishments, for whom joint negotiations have never been possible, and who, for good or ill, are outside the Trade Unions. These should not be lost sight of, nor should any present regulations and aims of Trade Unions stand in the way of the real interests of the workers behind them.

When I speak of Co-partnership I mention no new thing, and no proposal to which organised Labour should have any antagonism. Any Co-partnership or Profit-sharing scheme must start with Trade Union wages and conditions. Every other benefit accruing to the workers should be additional to those conditions. But to-day it must be recognised that for reasons of their own some Trade Unionists do not favour Co-partnership. Officially the Trades Union Congress has been hostile. But this does not mean that all Trade Unionists are opposed to Co-partnership. Too much has been made of certain ill-conceived or miscalled schemes, too little of many others working satisfactorily with the fullest confidence of both sides. Why should there be suspicion? No doubt Co-partnership schemes, where successful, create a good feeling in a particular works between the employers and the employees concerned. Perhaps it is thought that a preferential position is set up and that the general interests of the Unions affected suffer in consequence. It may be so, but it need not. There is plenty of good work for the Unions, but it must be permissible to look beyond the present attitude taken up by some, and if they cannot meet the needs of to-day, they must have regard to their position.

Will Co-partnership work, and is it practicable? I was present the other day at one of those smaller business lunches which are one of the good ideas we have copied from America, and which are by no means confined to Rotary Clubs, when two representatives of leading industries gave their opinions of the value of Co-partnership from its operation in their own businesses. Mr. G. W. Paton, Managing Director of Messrs. Bryant and May, spoke of the great essential of a tangible share in profits and prosperity being open to all. Beginning in 1898 with the provision of a canteen he showed how, in that great business, nearly 60,000 £1 shares were now held on Co-partnership principles, while cash was distributed in one year to the amount of nearly £42,000 in

bonuses. The scheme was set up with the full approval of the Trade Unions and the workers. The result has been eminently satisfactory to all concerned. Mr. Milne Watson stated that there were 13,000 co-partners in the Gas Light and Coke Company, holding £575,000 of ordinary stock and having in course of time received large distributions in cash. Let those speak who know and practise!

It may not be possible for every business to inaugurate a scheme such as is practicable in a big match factory or gas works. Co-partnership does not call for hard and fast rules, but can be adapted to all sorts of industries, and small businesses as well as large. Those who have worked Co-partnership tell us there is no sort of business to which it cannot be satisfactorily applied. In some form or other it is probably in operation in a great number of small businesses.

The late Lord Leverhulme by his dominating personality made Co-partnership a well-known expression. And yet there are other forms of Co-partnership which have been more successful in avoiding opposition from organised labour. One of the best examples is that of Messrs. J., T. and J. Taylor, Ltd., of Batley. This is one of the older firms in the woollen cloth trade and is the largest privately-owned profit-sharing and Co-partnership concern in the woollen trade. The head of the business is Mr. Theodore Cooke Taylor, a well-known Congregationalist. His great-grandfather was apprenticed to the trade in 1762. The scheme was established in 1892, and since 1895 has included the whole of the employees remaining with the Company for a full year. Any profit which may remain after paying five *per cent.* on capital is apportioned between capital and wages according to their respective amounts. Including two years in which there were no profits and no dividend, the dividends have averaged over twelve *per cent.* to capital and about eleven *per cent.* to labour. The remarkably good spirit existing between Mr. Taylor and all his staff witnesses to the success of this scheme. But these very relations may be objected to by some. It is not always possible to be a Mr. Taylor. Not every business is under the control of one who can indulge his love of his kind in this way, associating his daily life with the affection and respect of those who work with him.

There are plenty of working Co-partnership schemes to which, if it is desired, the dry light of business accountancy can be applied, though such an examination can never show all the benefits which result to the management and labour. The scheme of Mr. Theodore C. Taylor described above uses the final profit to pay dividends upon Ordinary Shares and Annual Wages either equally or in the ratio of one to two. In some schemes founded on this one proportions are arrived at differently.

Messrs. Jacobsen, Welch and Co., Ltd. (Wholesale Stationers, Hyde, Manchester) pay six *per cent.* as the wages or interest of Share Capital, but make a block division of the remaining profit, assigning

half to ordinary shares and half to the employees. This latter half is distributed, in the same way as in Mr. Taylor's scheme, as a dividend on wages. While there is no compulsion to use this money to purchase capital every opportunity is given for doing so. Workers who are ready to take some risks can invest in £1 Participating Certificates at par value with the same rights as to dividends and share of assets as Ordinary Shares. Those who want a protected investment can take £1 Second Preference Shares 7½ *per cent.* at par.

Messrs. Rowntree and Co., Ltd., the well-known cocoa manufacturers of York, also use this block division of profits; after paying 7½ *per cent.* on the whole capital used in the business, they assign one-half of the residual profit to Labour, one-tenth to management, and two-fifths to capital.

There is a Co-partnership Committee in Messrs. Taylor's business and in Messrs. Rowntree's, and Works Councils for both men and for women, while there are four Committees with Messrs. Jacobsen, Welch and Co. A most elaborate system of Works Committees has gradually been adopted and organised in the business of Messrs. Hans Renold, Ltd. (Chainmakers, Didsbury, Manchester). This company also has a profit-sharing scheme under which Share Capital receives 10 *per cent.* as a first charge on profits and Labour gets 70 *per cent.* of the remainder. Reserves are made out of the 30 *per cent.* of the residual profit going to capital. A monthly estimate is made of the profits and one-half of the residual profit (*i.e.* after deducting the amount necessary for interest) is paid out at once in cash; this is five-sevenths of what would eventually be due to the workers. The remainder (two-sevenths) is paid out at the end of the year after the accounts have been audited.

Messrs. Ford, Ayrton and Co., Ltd. (Silk Spinners, Lancaster) started a scheme in 1919 which arranges for all ordinary outgoings, including interest on loans, and then for allocations to Reserve and an employees' benefit fund. The next charge is for 6 *per cent.* on Ordinary Shares. The remaining profit is divided between labour and capital, but the basis of distribution is the wages of labour and the wages of capital, *i.e.*, interest, whereas in the schemes previously set out the share going to capital has been in proportion to the capital itself and not, as here, to the interest on that capital. The workers' part of profit is paid out in cash, but every facility is given for the workers to obtain capital, and already they hold a certain minimum amount which, under the scheme, has allowed them to have three representatives upon the Board. There is also a Workers' Committee.

More than forty Gas Companies have profit-sharing schemes, the earliest of which is that started thirty-five years ago by Sir George Livesey in the South Metropolitan Gas Company. The present arrangement is embodied in an Act of Parliament and provides that of all profit three-quarters shall go to the consumer, one-eighth to capital, and one-eighth to labour. Labour's share is used to purchase capital.

The 9,000 workers own between them capital of the present value of £653,000. If any one has any doubts as to the merits of Co-partnership let him have five minutes' talk with any employee of this Company, especially with one who has been a Workers' representative on the Board of Directors !

There is no doubt that the public conscience is exercised as it never has been before on the subject of large dividends being drawn from undertakings where there is discontent as to wages. A few examples of this kind lead to general contrasts between dividend taking and profitmaking. But the more the facts are inquired into the less justification is there for believing that on an average the inducement to capital is by way of an excessive remuneration. One always hears of the large dividends, but one does not hear of the small dividends and the losses; the ordinary investor's income, averaged over a fairly wide field, is not an astonishing return. A recent investigation[1] into some of the leading American companies led to an interesting result. The earnings of twenty large industrial corporations, the total capitalisation of which is $3,395,657,800, and whose aggregate surplus is $937,793,200, were, from 1919 to 1923, a period including both floods and ebbs, on an average 7.75 *per cent.* on their invested capital—good, but not fabulous.

There may be a feeling in regard to certain industries, and those often not the essential industries, that there is an exceptionally large return to shareholders. What better answer could there be than that, with a rising dividend, all those employed in the undertaking were receiving a corresponding increase in their remuneration ? When, for example, we know that a firm pays a dividend of, say, 12 *per cent.*, the ordinary person is apt to rush to the conclusion that every investor of £100 is getting £12, forgetful of the fact that he may have paid £200 or £250 for his nominal £100 shares. But it is a still better answer to be able to say that with every increase of dividend beyond, say, 8 *per cent.*, a corresponding share in the profits is distributed amongst all those employed in the works, resulting in very considerable payments to employees in bonuses or distribution of Co-partnership shares. Surely the answer to excessive profit-making, if there be such, is that the profit is shared in by all who are helping to make it.

For myself, while I advocate Co-partnership, which is giving a share in the profits and an interest in the undertaking and some part in the management or control of the business to as many workers as can usefully participate, I welcome all approaches, and, for what they are worth, any steps in the right direction, any schemes by which the larger interests of the many working together may be enlisted. Such an interest can be aroused in the first instance by merely calling together the staff and talking about the business, its difficulties and prospects and the common effort. During the war, for the purpose of getting some

[1] Brookings, *Industrial Ownership*, p. 35.

collective war effort out of a body of persons working together, often for the first time there was this consultation between employers and employees, when some common enterprise was undertaken in the national interest. Certainly during that period the project of Joint Industrial (or Whitley) Councils originated. But while these Councils concern the interests of a whole industry, Committees formed in particular works are more valuable for the purpose of bringing about a better understanding between those immediately employed together. Even in a factory, warehouse, or office consisting of various grades of workers who would not recognise any common industrial status, there is a great deal to be said for a general meeting, if it is only an annual one for the purpose of compliment and explanation. We talk of democracy in industry; we should recognise its value on an occasion like this when the heads of departments and all grades, down to the office boys and messengers, feel that they come together in the interests of the firm. Having been at many such meetings myself, and having been present at other round-table conferences when for the first time the representatives of employers met the representatives of employees face to face, I decline to disbelieve in the value and efficacy of a meeting or a conference.

But this stage once reached there must be something more definite, something of a more concrete character than talk or compliment or complaint. Can there be anything better than a scheme by which every responsible employee is taken into confidence as to the aims and results of the business, and where profits, after a certain remuneration to capital and management and at least the Trade Union wages become divisible amongst all who have had their share in earning them? Experience of the working of such a scheme would surely justify an advance in the direction both of the investment by employees in the business and their larger consultation and perhaps representation in matters of management.

When opinions differ among those actively engaged in industry the pulpit is not the place from which dogmatic opinions on these subjects should be enunciated; but the pulpit will always speak effectively when it touches sympathetically on matters which are agitating the minds of the pew. A Christian minister who is in these days bombarded from all quarters by the agents of so many societies to make an appeal, to devote a Sunday, or in some way to lend the agency of the Church to the advertising and promotion of some cause or other, will ask himself whether he is justified in following a natural propensity towards a proposal which might make for harmony in industrial relations. Those who preach should be aware, even more than the general public, which is not by any means sufficiently informed on these matters, exactly what Co-partnership implies, when and how far it is proposed to apply it, and in what cases and with what success it has already been adopted.

Some may ask in what way the Churches may influence this spread good will, more equal distribution of profits, and larger consultation tween all those engaged in a business undertaking. Experience warns that we should not interfere in matters outside our province or rush to express opinions which, though actuated by the best motives, ay not be truly informed as to the difficulties. An approach to the siness man's problems from outside should always be with some sitation and with the fullest possible allowance for facts that cannot appreciated. But if there is one thing that has come to be more ly recognised in our day it is that a man's business is not merely the ncern of himself, of his partners, or of his employees, but the concern all who, as consumers of his goods, share with him in his responsibility a citizen and as a taxpayer, and are the ultimate legatees of the scontent and di-location that may result from mismanagement. he public has an "interest in order" (or, as we should say to-day, harmony") in business as well as in the state. The public must do l it can to signify its approval of the best methods, to cast its support n the side of those employers and industrialists who are leading, at some itial self-sacrifice it may be, towards better practice. The public eds to know more in order that it may place its confidence in the ght direction.

We are constantly invited to "Buy British Goods," to encourage r own manufactures, to create employment, and so forth. Without ntering upon that argument, is there not a duty to-day to distinguish tween the products of this and that firm, having regard to the nditions under which they are produced? When I have mentioned e word "Co-partnership" I have found men and women say, "What es it mean?", and on receiving a simple explanation that it means re direct participation in the results of industry by all concerned d a consultation of the head and heart as well as of the pocket of all ose who are working, I have generally found them say, "I believe in at. How can it be brought about?". It can be brought about t by example and encouragement, being one of those things that quires, not an Act of Parliament, but thought and patience. Preachers n do a good deal, without going into details or charging themselves th responsibility for particular recommendations, to direct general od intentions into some definite channel of action. Members of ristian Churches can use their own opportunities, as they have so ten done, in bringing about a knowledge and practice that has made r better political and social conditions. They owe a duty to industry well as to politics and society. They will welcome Co-partnership rhaps the more when they realise that it is a means of helping people help themselves.

F. W. RAFFETY.

THE GOSPEL OF THE APOSTOLIC CHURCH.

In these days of religious indifference and empty churches there is strong desire on the part of many for a spiritual revival. Henc acquaintance with how such a revival came about in the past, an especially with the secret of the success of the Apostolic Church in situation considerably more hopeless than the present, is desirable What was its message? What was its Gospel or good news, th primary instrument by which it conquered paganism? What hav Paul, Peter, John and the other delegates of Jesus Christ to say to u on the winning of subjects for the Kingdom of God?

In the estimation of Paul the Gospel was summed up in Christ, th King of men. And what makes this Apostle's contribution to ou knowledge of Christ precious is that he tells what he thought of Him, no in abstract theological terms—suitable enough for the study—bu exactly in the way he preached Him. He tells the facts that made th Gospel, on his lips and pen, the power of God unto salvation to everyon who believed.

The Messiah, in the preaching of Paul, was "born of the seed o David according to the flesh, declared to be the Son of God with powe according to the Spirit of holiness by the resurrection from the dead. In the fact of the resurrection of Jesus lies the reason of Paul's grea humility, amounting to complete abasement, whenever he mentions th Christ. From the time he met Him on the Damascus road the prou Pharisee regards himself as the "slave of Christ Jesus," and in thu describing himself he, by implication, calls Christ, Lord. He hold Christ has the right to rule, with no limit to His right. He has made in a word, the discovery that Jesus Whom his nation rejected, is bot God and man—a discovery which changed his life and character an through him the life and character of the communities where th Gospel was preached and the Kingdom of God was established. Fo while the character of the deities of ancient Greece and Rome matter little to the worshippers—and as little that of Buddha, Confucius an Mohammed—it was different in the Christian religion, whose so saving power depends upon the question, What think ye of Christ, th Founder of the Christian Church, Whose Son is He? Paul offers praye to Him conjointly with God the Father. Christ is not only the channe of grace and peace, but their source. Bousset remarks that "adoratio of the *Kyrios* or Lord stands in the Pauline communities side by sid with the adoration of God in unreconciled reality." Paul leaves nothin in doubt; in his prayers, benedictions and epistolary addresses he put Christ on a complete equality with God. For the purposes of praye and grace they are both one to him, as illustrated in the words: "Grac to you from God the Father and the Lord Jesus Christ."

Paul tells us clearly what was the substance of his Gospel—"the on of God . . . Jesus Christ our Lord." He expressly says that e preached Christ as "our Lord," the Divine Christ that the eye of aith cannot distinguish from God. To Him prayer is addressed as to God. To Him believers look, as the source, in common with God, of ll spiritual blessings. This, the highest designation, was, according o him, as the language of *Phil.* 2[9] implies, a designation that marked hrist out as the object of worship. It is the title that is most appealing, hich tells us what Christ is to us. He is our Lord, on Whom all our opes are set for this life and that which is to come.

Paul associates the title "Lord" with that of "Son of God" in escribing the Christ he preached. The designation, "Son of God," oes not say what He is to us, but what He is in Himself. He is in Iimself the Son of God, and it is because of this that He can be, and is, ur Lord. Thus the Apostle presents to us the Lordship of Christ as ooted, not in any adventitious circumstances connected with His istorical manifestation, nor in powers of dignities conferred upon Him r acquired by Him, but fundamentally in a metaphysical designation, nd tells us what Christ is in His being of being; and Bousset admits hat from "the earliest days of Christianity the term 'Son of God' as equivalent simply to 'equal with God.'" But, while compelled to llow that 'Son of God' appears in Paul as a supra-mundane Being, tanding in close metaphysical relation with God, Bousset would have s understand that in Paul's view Christ was not equal with God, that e was not quite God, but only the Son of God. Paul knows no such finement. With him the maxim rules that whatever the Father is e Son is also. He does not scruple to declare this Son of God all that od is, and he ascribes to Him the supreme name—"God over all."

Drs. Bousset, Lake, Foakes-Jackson, Rashdall and others maintain at Christ came to be called "Lord" because it was the title borne by ut gods, the title that marked them out as objects of worship. That e title was used in the pagan cults and Cæsar-worship is beyond a ubt, as shown by papyri and inscriptions, and Paul was familiar ith the fact (1 *Cor.* 8[5]).

If all that these critics held was that in passing from the Jewish to ie Greek world Christianity was compelled to change its language and dopt terminology in common use in the new countries in which it ad gained an entry there could be no objection to their supposition. t would only be a first century illustration of what had often happened ith the missionary enterprise of the Christian Church.[1] If the hristian misionaries of the Apostolic Church are said simply to have ommandeered the term *Kyrios* as the nearest Greek equivalent for the ewish title *Messiah*, there is no objection to the theory. But, if it is tended, as is actually the case, that the term *Kyrios* changed together the nature of the Christian faith and introduced into it new

[1] One instance, out of many, is the adoption of *Shangte* for God in China.

ideas which had no place in the earliest Christian tradition, if it i asserted[1] that it is responsible for the "rise of the Christ-worship" and for raising Jesus to a central position in a new cult and in the esteen of His followers, the theory menaces the very foundation of the Christia faith and is destructive of the Kingdom of God realised in Christ The Empire, and not the Kingdom of God, would, in that case, hav been triumphant.

It is admitted that "Jesus is the Messiah" was the sum of th creed of the Christian community while it was confined to Jewish soil and that after the Gentiles began to be "added to the Church" "Jesu is Lord" became a common formula. But we hold that the title wa in use long before the mission to the Gentiles took place. In fact, th first part of *Acts* and the Synoptics would need to be re-written to ge them to square with the hypothesis that it was only when Christianity came into contact with the religions of the Gentile world that Chris began to be called "Lord" and was worshipped as a Deity.

The early part of *Acts*, which is regarded by the ablest N.T. scholar —and even by so advanced a critic as Schmiedel—as reliable history gives the clearest and strongest evidence against the theory in question The title "Lord" was given to Christ by the earliest Christians "God hath made Him Lord and Christ"; "The Lord added to th Church those that were being saved" (*Acts* $2^{36, 47}$); in c. 8, of which Harnack has no doubt, occurs the expression, "They had bee baptised into the name of the Lord Jesus", and so also in cc. 9^{10-15} an 10^{28}, all proving that before there was a Gentile mission Christ wa the object of the Church's worship. The use of the *name* which in th O.T. denoted *Jehovah* points in the same direction, as we see in cc 4 and 9.

Further, these critics seem to forget entirely the influence upon th Jerusalem Christians of the Holy Spirit, regarded by them as the gif of the Exalted Jesus. "It had in their thoughts a specially eschato logical significance, but it was in their actual experience far more tha a mere earnest of the future. It was a reality which dominate and possessed them, a transforming presence by which they wer moulded. The Spirit was the Spirit of Jesus, and if the Spirit was th Spirit of Jesus, the Spirit of Jesus was the Spirit of God. The new lif of the Spirit which possessed them was indeed something veritably an indeed divine."[2] It was not at Antioch alone that the Holy Spirit wa experienced and His significance recognised. Besides, Paul is a witness to some extent, to the Christological belief of the earliest Christians i his address at Athens. To quote Professor Burkitt[3]: "This is th gnosis that Paul brings to Athens, not eternal life through participatio in the Christian mysteries, but the announcement of the impendin

[1] Morgan—*The Religion and Theology of Paul.*

[2] *Foundations*, p. 158.

[3] *Journal of Theol. Studies.* XV., p. 462.

udgment in which Jesus Christ is to be judge. Its theology is that f the first generation of Christians, the men who had been Jews first efore they believed in Jesus."

We also find the title " Lord " applied to the Messiah in the *Psalms of Solomon*—" their King is the Lord, the Messiah." This may be a nistranslation, but, if so, it makes no difference to our contention, for he translator, who was a Jew, saw no objection to the title being given o the Messiah. The same expression occurs in the announcement o the shepherds in *Luke* 1. So there seems to be the possibility of the hrase having become a stereotyped formula before the Christian era. n *Mark*, apart from the appendix, the title occurs—" the Lord hath eed of him "—and in the common sources of *Matthew* and *Luke* we ead " not every one that says unto me Lord, Lord shall enter into he Kingdom of Heaven, but he that doeth the will of My Father in eaven." Professor Warfield[1] begins with the earliest Gospel, *Mark*, nd finds there the title " Lord " with its full theological significance. Ie concludes in reference to its use in the Synoptics, generally, with the ords : " It is clear that the term ' Lord ' is sometimes applied to Jesus n the Synoptics *in height of connection which imports His deity*." All he Synoptics have the quotation from *Ps.* 110, " The Lord said to My ord." This passage was very much in the thought of the early alestinian Church. " Such a statement," says Prof. H. A. A. ennedy, " was bound to suggest the title *Kyrios* for the Christian lessiah, and the tendency to adopt it would be intensified by the fact hat *Kyrios* had been used in the Septuagint to translate one of the ivine names."[2] An incidental proof of the age and habitat of the title afforded by the closing paragraph of 1 *Cor.*—" Maranatha "—" the ord is coming." This is an Aramaic name, used in a Greek letter, vidently a reminiscence of a favourite phrase in Palestinian Church orship conducted in that language.

But even if it could not be proved that the title had been given to hrist before the Gentile mission the position assigned to Him by the rliest Christians implied what the title stood for in the Christian faith. ey believed, as has been already emphasised, that Jesus had risen m the dead and ascended into heaven. They were convinced that is death was connected with the forgiveness of sin. They equated im with the Holy Spirit and regarded Him as the Messiah in the illest sense of the term. They absolutely believed His triumphant econd Coming was at hand. Thus it would have been natural for them, olding such a high creed, to term Christ *Kyrios* or Lord.

Finally, it may be pointed out that if the higher Christology of the postolic writings is derived, as is alleged, from pagan cults, it is very range that there is no sign of the process of derivation in these writings. here is no evidence of a point of contact and a development such as is ntended for. And nobody with sane judgment can imagine that the

[1] *The Lord of Glory.* [2] *Vital Forces of the Early Church*, p. 110.

missionaries of the Cross found the heathen they sought to convert t Christianity more devoted, for example, to sacrifices than they them selves were to Christ. Did they think that Christ had to be raised t the ranks of Serapis to win the world? The idea is preposterous, an to Paul and his associates in the Gospel the suggestion would hav sounded blasphemous.

That there is a development in Christology in the N.T. no unbiase student will deny. There is a wide gulf between the simple creed o Pentecostal days—" Jesus is the Messiah "—and the Christology o *Colossians* and the Prologue to the Fourth Gospel. But the develop ment is due, not to the reflex influence of pagan cults, but to Christia experience and to the inspiration and guidance of the Holy Spirit The destructive critics seem to overlook entirely the experience of Pau on the Damascus road and the sense of the presence of the risen Chris in his life and in the lives of all who experienced " the King in them th hope of glory." Paul and John borrowed categories from curren ideas and philosophies of the Gentile world in which they laboured fo the honour of their exalted King, but their attitude to Him and the high thoughts of Him which they entertained were due to the teaching o the Spirit of Christ and their own experience of the grace of God an salvation. To these two Apostles, the greatest interpreters of Christ' life and teaching, Jesus was one with God from all eternity, and Go manifest in the flesh for the redemption of the world. Only such belief and experience of the " powers of the age to come " as have bee alluded to could have kept the Christian community together an enabled it to go forward in the face of the strongest and best organise opposition ever directed against the cause of man's spiritual emancipa tion and salvation, conquering and to conquer till it was openl acknowledged that the Empire of Cæsar was overcome by the Kingdo of God.

Paul has told us what he preached. From the Apostolic writing we can gather also what the other chief messengers of Jesus proclaimed Like Paul and John they put the person of Christ first. They wer accustomed to the teaching of the O.T., at the centre of which wa the Living God. The best education for mind and spirit must be th concrete, and this they had in their O.T. Scriptures. They put Jesu Christ at the centre of their teaching, and the fact that they ha " companied " with Him enabled them to speak in vivid pictures of living person who, though removed from them physically, was eve present with them in the spirit. Stress was laid upon the Cross as th crowning example of self-sacrificing love. It is prominent in th Synoptics, *Acts* and the Epistles. It was understood that the Cros opened the way into the presence of God—into the Kingdom. Thu the great problem of the universe was solved—the problem after whos solution Jews and Gentiles by their differing forms of religion (Judaism Mysteries, *etc.*) had been groping. Sin was now forgiven. Forgiven

elonged to the very essence of Jesus's Messiahship. He claimed he power to forgive sin, to be the dispenser of the Kingdom of God. What was the Church or the Christian community but, as Ritschl emarked, "the society of the forgiven," citizens of the Kingdom of God? This is what Paul means when he talks of "being justified." n fact, everything was offered to Jews and Gentiles which they piritually needed. Fear held them both. Instead, they were given ove which "casteth out fear." In Jesus Christ they had all in the hape of goodness and truth that their hearts could long for. The onception of the Messiah was seen to link God's dealings with the ews in the past and those in the present, and unify their religious xperience. It was also seen that in Him the Kingdom was wider han in Judaism, and it was through Messianic association that the Gentile Christians counted themselves heirs to the great heritage of the .T. promises. These messengers lived as men who had a taste of the powers of the age to come" (*Heb.* 6[5]). Their message, consequently, was elivered with conviction and power and great results for the Kingdom f God.

This was the Gospel, preached by the early Apostles of Christianity, nd by means of it, under God, the great triumphs of the first century or the Kingdom of God were achieved. It is no other Gospel than his that can be preached with any prospect of success in the twentieth entury whose paganism is making so strong a challenge to the faith f the Christian Church. At a time when, again and again, the cry as been raised "Christianity at the Cross-Roads", "Civilisation at he Cross-Roads," the Church is wise enough to be guided by Paul's tewardship of faith rather than by "The Stewardship of Faith" of Kirsopp Lake, taking the former's interpretation of the mind of Christ n preference to the latter's.

Paul's great success as a missionary of the Cross, and the fact that hen the things he emphasised in his preaching were afterwards made ery prominent many were gathered into the fold of Christ—as at the Reformation in Europe and the Evangelical Revivals in England, cotland and America—prove that in the Apostolic Age it was he, rhaps, who had the greatest insight into the mysteries of the Kingdom f God. It requires but little thought to see that the destructive ritics are playing fast and loose with their data, and that the hristianity of the Apostolic Church is not what they would have us elieve—a synthesis of Jewish eschatology, Stoic philosophy, Mystery eligions, sacramental conceptions, and the cult of Roman Emperors. t is rather a development, along scientific lines, from the germs of the eaching of Christ regarding Himself and the Kingdom of God. The Messiah of the Jewish Christians became the "Lord" and "Redeemer" —"God" of the Church at large, because He was both these from the eginning of the Christian consciousness—a consciousness which took ome time to express all that Christ and the Kingdom of God meant

for it. Christianity owed much to other religions, in the shape of terms or categories, but nothing more—except to Judaism, without which Christianity and the Christian Church could not have appeared when they did. It used the formulas of thought and the ideas of the world around, to work out and express its principles ; and, instead of being influenced, it was rather itself a powerful influence which helped in the development both of the Mystery religion and of the later Greek philosophy.

The Apostles and their preaching associates not only evangelised Jews and Gentiles, but also fully instructed believers in the things of the Kingdom of God, in the terms of their commission—" teaching them to observe all things which I have commanded you." They were taught to live the religion they professed and to attend to means of grace that would help them in their religion. Those who believed that Jesus was the Christ or Lord were advised to join the Christian Community through the rite of baptism, to keep the Lord's Supper in remembrance of Him and in view of His coming back to consummate the Kingdom, and to conduct themselves in relation to their fellow Christians and the world in a manner becoming citizens of the Kingdom of God and worthy of their King. People would " take knowledge of them that they had been with Jesus," and they were to have, like Arthur's Knights, not " a momentary likeness of the King," as they heard His words of command in reference to their mission to the world, but a permanent and growing resemblance, the hope that they would be like Him when he was " manifested," ever exercising a purifying and beautifying influence upon their lives and characters (1 *John* 3[2]). Thus would " the old order " change, " yielding place to new " in the individual's life and in the community.

Some years ago while archæologists were engaged in excavations in the Catacombs in Rome they came on the tombstone of Senator Pudentius. But to their astonishment a number of marble slabs with the inscription " Pudentius " on them were found not far from where the body of the Senator had been laid. Why so many slabs for one sepulchre ? The explanation was found in an old book. This is it. On a warm summer afternoon, during the reign of cruel Nero, a Roman Senator, seated in a sedan chair carried on the shoulders of four slaves, ascended the steep hill of the Aventine. The sun was slowly setting in a sea of gold and sapphire. The air was still and hot, the place solitary and deserted. But when the senator reached the top of the hill and looked around, there was a lady of his acquaintance, without companion or attendant, comforting and nursing a poor female slave who was stretched on the ground, abandoned and dying. This was how Rome got rid of infirm slaves—they were carried to the top of the Aventine Hill and left there to cruel sufferings and slow death. " My lady," said the senator, " what are you doing here ? " " I am tending this poor woman," was the reply. " But she is a slave,"

said the senator. "No, she is not a slave," was the calm and dignified reply. "She is my sister." "Your sister!" said he. "Yes," she answered, "my sister in God and in our Lord Jesus Christ." Later the lady taught the senator the doctrine of salvation, and he accepted it. His numerous slaves he would at once set free, but the law of Rome forbade him. So he treated them as brothers and sisters, caring for them and instructing them. As they died the Christian senator had them buried in the Catacombs and gave them his own family name, for slaves in the Roman Empire had no name, belonged to no family, had no kinsmen or rights—they were only chattels, things to be bought and sold, starved or killed at will. Senator Pudentius had caught the Spirit of Christ; his religion was practical. Such was the religion of the Apostolic Church. Its members had the Spirit of Christ, and were conscious of His life in them. They felt that He was still incarnate in His Church; they felt that, as members of His body, they were acting for Him on earth. The great responsibility of their position was realised. The ideal Church or Community was ever before their eyes, and by it they were measuring their spiritual attainments. The impact of their brotherly love and purity of life upon the heathen world was immense, with the result that Christianity went on lifting the moral tone of all the people among whom it got a lodgement and paganism went down rapidly. But the time came when, as Bishop Gore put it lately, "Christianity was converted." For nearly three hundred years it cost something to be a Christian. Then the world, in the shape of the Roman Empire, finding it impossible to put Christianity down, adopted the ingenious policy of defeating it by adopting its name. From that time forward it cost nothing to be a Christian, but rather something not to be one. The Church deteriorated with painful rapidity, and in three generations it reached much the stage at which we find it to-day. Personal choice was eliminated from the profession of Christianity and methods were adopted by the Church the very opposite of those employed by Christ and His Apostles. "The Church," in the words of Prof. W. P. Paterson, "was sown in power and was raised in weakness. It was sown a spiritual body and raised a natural body." But the dynamic of the early days came back again and again, and the result was—great spiritual revivals and mighty social changes. The Church will once more be the mighty force it was, if it will stand for what Christ stood, and exalt Him as heaven's omnipotent magnet for drawing men to God and to one another by the power of His unspeakable love which holds men together in the mighty grip of a holy affinity.

ALEX. MCINNES.

A SUMMER STUDENT-PASTORATE.

In the field opposite my window they are carrying potatoes. Here in these wide, flat lands of Bedfordshire the most familiar summer sight is the potato cart with its group of stooping women and heaped sacks. Potato carrying is a monotonous business: the horse moves doggedly between the clusters of sacks; the carter counts their number: two dun-coloured women, with potato-sacks as aprons, and hands that fasten like vices on the sacks, swing them into the cart: the horse jolts. In the lane a motor-lorry devours six cart loads of sacks and departs for London. Potato growing is profitable but it is very dull.

From my other window I look over the town—it is not a village! It clings together in a hollow and its quiet, intimate life centres in the Market Place. What a history the market places of England could tell! This one is decaying and knows it: but its bright Georgian houses give a brave front with their white window frames and brass knockers glittering on a background of varnish and grain. The grocer, the baker, the bootmaker and the "hotel" keeper, still lord it in the Market Place. But their reign is challenged. Here and there a modern shop front pokes its prim and satisfied face: the fruiterer has gone in for the advertising slogans peculiar to his calling: the multiple shopman cuts prices very loudly; and the petrol purveyor has installed a pump. But my oldest Church member tells me that the Market Place has not altered very much: she doubts whether it will. The antique shop, against whose windows she flattened her childish nose, is still there—fuller but more fascinating. The china lovers still embrace on a volume of *Household Words*, and the "rare and old pewter tankard marked 1762" has not found a purchaser. The glass gew-gaws, the immense faces of the warming-pans and the unfathomable darkness beyond the "fine pieces of English oak" still enthrall the children. I was attracted by the books (a new departure, I was told) but found them worthless, and by a very modern god from India who was hollow. The antique shop, unlike the milliner's next door, cannot move successfully with the times.

Like church and chapel the Market Place sees the beginning and the end of life. Here the youngsters play and the old men blink and gossip. Here the first overtures of love are made, and the paths of middle life are traced. It knows the heat of political discussion, and the spasmodic observations of idle men. Everybody must come to it. It cannot be ignored. It has everything it could wish for—except its market.

From the Market Place the little town darts off into innumerable passage-ways, alleys and *cul-de-sacs*. My visiting makes them familiar

and adventurous. I find doors where windows should be, painted imitations for windows, and wide, high steps to stunted, thatch-burdened houses. I hear voices long before I see their owners, and am asked to sit down while the ceiling creaks as the mistress dashes into her "parson's best." Sometimes I discover a spacious yard with a rickety old house called a "barracks"—with an amazing interior of passages and alarming stairways, and smells of communal washing and communal cooking. It is here that many agricultural workers live, with abundant families and hard-working wives, and the whole house is supposed to belong to "the chapel." Their main purpose in life is to "keep the wet out." My part of the vineyard has not been town-planned, but the Parish Council often talks long and sleepily about it. On the Hill it has been busy, and has built a fine sweep of workmen's cottages with "no backs" and with baths which fill by turning a tap.

The clash of the new and the old in our village—typified by "no backs" and "new baths"—is the outcome of the fierce activity of the last seven years. Little country towns such as my "student-pastorate" covers have been seized with new ideas of life and labour: there has been another agricultural revolution not concerned this time with enclosures and better farming but with the broadening of countrymen's minds, and the re-setting of their ways of life. The sights and sounds of English village life have altered little save for the motor in its hundred and one forms. The cock crows in the same way, the smell of sweet hay does not change, and the waving corn knows the same wind; but it wants less than a fortnight to scent a difference somewhere. Most of us put it down to the war. But this "revolution" started before the war: the war gave it a tremendous fillip. The accompanying revolution in transport has had great effects elsewhere, but they have been overwhelming in the countryside. England has suddenly grown smaller. But whatever the cause—and such immense stirrings as our countryside is experiencing cannot be traced to any one specific cause—we have to acknowledge and face the results. There is a breath of new life in the countryside.

And what of our village and country-town churches? My church was once prosperous. Its huge barn-like interior was once filled. That is the story with which Mr. Jones greets me in his Almshouse. Dear old Grannie Robinson tells me of wonderful Anniversaries, and of still more wonderful preachers who preached in shirt-sleeves and hot, righteous tempers. They were the days when chairs were wanted in the aisles and people invaded the pulpit. Then the Sunday School was packed, and the Superintendent was severe and stern. Mr. and Mrs. Smith, with their bushel of trouble and their beloved engraving of Mr. Lloyd George who "gived us the pension," sigh for the great times at The Chapel. There are Wesleyan and Baptist Chapels, but ours is "The" Chapel, and I am "The Pasture"—so I am assured by those

old enough to have forgotten. And I must not forget it although my years betray me.

The morning congregation is minute. But I find comfort in the fact that nowhere are they large. The opening responses may smack of "church," but the children and those who love to sing think they are lovely, so the organist and I determine to keep them. The influence of organists and caretakers would be a suitable subject of research for a Nonconformist historian! Mine are both gems. The organist is sparing with anthems, and the caretaker is bellicose in her care of the chapel. I test my sermon by a fine, fatherly old deacon, who stands by "The Chapel" in all weathers, and thinks "student-pastors" a necessary evil. I compliment myself that he rarely nods. If he does I am undone, and proclaim my peroration hastily, much to the amazement of a row of wide-eyed maidens who, on my sane days, search me for lollipops. In the afternoon I rule the Sunday School with heavy authority, and teach a class of bare-kneed fourteen-year-olds. They know I am not their day-school teacher.

The evening service shows there is yet life in the old church. The black oak pews in the centre are almost filled with straightforward-looking fathers with burnished faces and awkward collars, and with large-bosomed wives in stiff, hot costumes, and large flowing hats. The whims of fashion pass lightly over the older women. They are satisfied with the broad, happy effect of black and white, or brown and pale yellow. On August Bank Holiday Sunday there may be a dash of red and a flower at the bosom, but the startling devices of the fashionable *modiste* in the near-by town are left to Susie and Mary. Country girls' names are still plain and durable—a Joan and a Pamela creep in now and then, and often a Winifred, but, like John, Henry, William and George for the boys, Mary is a great favourite. My old deacon rarely nods in the evening service: he is too busy frowning at the ogling groups of young men and women. Let them ogle, I say. He disapproves. "The Chapel" was once hard and stern about the relationship of the sexes and our present-day lack of rigidity on the point may be the cause. . . . . To alter is to decay.

After the evening service the chapel porch becomes a place of good gossip and animated comment. The past week's events are canvassed and re-canvassed; there are many prophecies about the weather, the size of potato and corn crops, and the duration of somebody's rheumatism. In the long summer twilight little groups drift up the narrow white road out of the town with many partings and many good-nights. Plans for Mothers' Meetings and Children's Outings are made on door-steps, and uncomfortable husbands fidget to be rid of their stiff navy-blue suits. There is no change here. I walk with a deacon and his wife to catch the dying sun and whisk ears of wheat in the path through the corn: down in the deep, lush meadows the younger members of my flock continue their ogling at closer range, the girls'

dresses standing out sharp and clear against the grass. Far away a dog bays at the red sky, and a covey of cyclists comes up the hill from the near-by town. They have *not* been to hear Mr. So-and-So my deacon tells me. Another Sunday is done. My flock, comforted, fortified, enlivened or otherwise, have retired to their tight little rooms and unadventurous days for another week. The bellicose caretaker has battened up the church.

I am expected next week in homes of continuous tragedy where there is deep misgiving and little understanding, where life is cramped and hard. The narrow fierceness of country living has been intensified these last few years, and there is constant despair about it. The days of hatred between "church" and "chapel" are gone, but there is little active co-operation. Both parties watch each other intently. Re-union discussion is a new and untried diversion. Country Nonconformists are still proud of their Nonconformity, although they are vague about its principles and history, and bewildered by the loss of its old power. They lack nothing in Free Churchmanship but need as much educating in its active discipline and order as do our city Church members. The countryside needs a teaching ministry. The old alliance between squire and parson is finally gone. Local self-government has given the initiative to the agricultural and small-factory workers who are finding their common meeting ground not in "chapel" work, as their fathers did, but in the council room, and at trade union meetings and conferences. The new "agricultural revolution" is organised and disciplined within itself, and the new countryman, emancipated in mind and outlook, is finding his hopes and aspirations not in being "religious," but in being "political." Aristotle has reached the countryside!

A summer "student-pastorate" in the Southern Midlands remote from large industrial centres, where the "rural problem" of Nonconformity is not complicated by conflicting interests, convinces me that the new countryman is aching for the daily Good News of the Kingdom of God as much as his assiduously preached-at industrial brother; that the solution for the peculiar "political" and "social" problems of the countryside is contained therein; that union among Nonconformist Churches is essential for this purpose; and that the shrewd and conservative countryside will make a big contribution towards the ultimate re-union of Christian Churches. All this raises enormous questions of personnel and finance, and the countryside asks that they shall not be shirked. Rural Nonconformity is ready for a big revival of life and vigour, and the new countryman is ready to listen to a re-statement of the faith of his fathers in the light of his own pressing economic and social problems. He has not yet had it.

W. Cecil Northcott.

SCIENCE AND REALISM.

TREACHERY of some kind, according to Mr. Masefield, is the motive of Shakespearian tragedy and is the result of an obsession. *Romeo and Juliet*, with its blind raging gratification of youthful love, *King Richard III*, in which person after person is betrayed to misery or death by self-confidence, and *Othello*, where jealous suspicion ends in murder, are three variants of a fundamental situation. There is a single situation, if Mr. Masefield is right, in all Shakespearian tragedies, though it is rich in variants. An obsession and its tragic consequence recur in each tragedy with a different obsession, a modified consequence, and a variation of pomp and circumstance in each recurrence. Because many events can thus separately vary the same situation history can be intelligibly said to repeat itself, and for this reason, also, our measure of insight, whether it is estimated as great or small, is possible.

Our earth receives many samples from its mother universe that arrive as meteorites. Scientific deductions from these concretely illustrate the great dependence of the human mind on knowledge by sample. The exaggeration of the Oriental philosopher who said that the sea could be fully known by examining the portion of it scooped up in a tea-cup must be corrected by the sceptical experimentalism of the Italian philosopher, mentioned by Liebieg, who heaped proof upon proof that the snow on Aetna was the same as the snow on the Alps; but we are compelled to trust in samples, though that trust must be discreet and often misleads us. Trade samples are intended to guarantee uniformity, as a sample of milk is carefully drawn to provide a miniature gallon, but in the wider realm of knowledge, since the universe is richly diversified, the significant samples are samples of fundamental situations.

When a traveller looks at the Great Pyramid he repeats an infinitely repeated experience. When he sees it again reminiscently at his London Club a fundamental situation is again repeated. Some human experiences are certainly effectively described by saying that a traveller sees a pyramid when he looks at it. With equal certainty other human experiences are effectively described by saying that a traveller can see a pyramid when he remembers it. "It is no less certain," exclaims Imlac in Johnson's *Rasselas*, "when you think of a pyramid, that your mind possesses the idea of a pyramid, than that the pyramid itself is standing." Imlac's word "idea" inserts interpretation into the description of the experience, for he presumably uses it differently from the realistic sense imposed upon it by Professor Alexander, for whom the "idea" of a pyramid is the pyramid itself interviewed in memory, anticipation or imagination, but all will agree that we can think of a

yramid without looking at it. By a convenient synecdoche the sual aspects of looking at the pyramid and remembering it can be ken to represent the two experiences. Purely descriptively, and ithout speculatively distinguishing between the physiological eye nd the mind's eye, we can see the Great Pyramid by looking at it and, ough usually less vigorously, by remembering it. Neglecting those ho deny visual images and those who seem to be devoid of them we n describe a fundamental experience of mankind by saying that a aveller can *see* the Great Pyramid by looking at it and by remembering . We can also interview with the ear and the mind's ear, and in other ays. The visual interviews in perception and memory of the pyramid present a fundamental situation constantly repeated with infinite ariations.

The primitive did not require the interpretative distinction implied the phrase " mind's eye." Lévy-Bruhl warns us against interpreting e primitive mind by supposing ourselves to be stripped of our additional knowledge and again confronted with the universe. But e primitive mind is at any rate as accessible to conjecture as the song ng by the syrens or the name assumed by Achilles when he hid among omen. In some fundamental respects it is freely accessible, and, by mpathetic consultation of our own mental experience and systematic udy of the records of human thought, it is possible to perceive one veterate primitive mental habit. Normally, when we look at a yramid, we are engrossed with it as a pyramid, out there, independent us, and unambiguously disclosed. In this fundamental, naive mood, disturbed by reflection, we think only of the pyramid—accepting its istence without even suspecting our own *rôle* as interviewers or the currence of an interview. If the consciousness of interview does steal if we recognise that *we* see, while this fundamental naive mood evails we think of the pyramid, disclosed from without and beyond , as enforcing the interview upon us. Now this unhesitatingly ceptive mood pervades the primitive mind so completely that accepts the remembered pyramid as just as coercive from without the perceived pyramid. The primitive knows no " ideas " nor mental images " but only *things* without and enforcive of interview.

An Australian tribesman thinks of his headache as a travelling ing, much as we think of the harpoon, described in *Moby-Dick*, that tered the tail of a whale and, like a restless needle in a man's body, avelled to the hump. So he wears his wife's head rings and when they ve absorbed his pain throws rings and headache into the bush. This imitive externalisation is very clearly defined in primitive estimates the personal name. Since we ourselves are uneasy until we can use person's name as a mental handle in thinking of him, and accept the me " Peter " as, in effect, part of his person, we can understand the aggerated realism of the primitive. In primitive societies an enemy n injure a man by the magical use of his name as effectively as he can

swing him over a cliff by seizing his arm. So completely is the name, which is more properly a recognitive idea in the minds of his fellows, identified with the man named. Whether completely primordial thinking is, as McDougall affirms, thinking of a thing somewhere in space, or not, outward things are not only definitely and explicitly conceived before the conception of the self is clearly formed, as Sorley remarks, but the primitive mind simply beholds, enjoys or suffers under a world of external things. It has little or no sense of a personal or inner world : sins can be carried by scapegoats, like bales by a camel, or, like mud, washed away by water ; spells and curses can wound like bullets ; " the tradition is no less ancient," writes Bacon, " that the basilisk killeth by aspect," and when Democritus spoke of images proceeding from envious eyes to trouble their objects he preserved the primitive externalising comparison of the evil eye to the blow of a fist.

The primitive is so engrossed with surveying the outer world, without suspecting interference from his own mind or anticipating Oliver Wendell Holmes's dictum that truth is usually granted as Smithate or Brownate of truth, that he includes his own mind as one of its items. The soul, for him, is, in general, a casual occupant of the body. It not only leaves it for ever at death, an opinion in some degree congenial to modern believers in immortality, but also at odd intervals in swoon, sickness and sleep. It can be cajoled or coerced by wizardry into captivity or wandering ; it can be kept in a box or concealed in an egg ; it can flit from stone to tree and lurk in a flower. This general notion that the soul inhabits the world is connected with the primitive failure to realise the occurrence of illusion or error. This failure is very clear in the primitive estimate of the dream. Like us the primitive distinguishes between dreaming and waking, but that distinction, unlike ours, is not made between illusion and reality. The primitive dream, remarks Lévy-Bruhl, is a privileged moment of heightened insight. The Dodonian Silloi slept on the ground to survey futurity ; Calchas was consulted by sleeping in the skin of a black ram ; Aesculapius granted physician's visits to dreamers in his sanctuary near Epidaurus. So also the soul was a better traveller than the body and dreams of the distant were simply its travels.

Human thought began with a primitive naive absolute realism : the human mind so little suspected itself of ideas that it thought of everything, including its pains, as external, as a thing directly revealed by inspection or experience, and it made no distinction, in their essential relation to consciousness, between the memory image of a pyramid, or the pyramid of a dream, and the perceived pyramid. " Men mistook the order of their ideas," writes Sir James Frazer, " for the order of nature," and they mistook it because all things seemed to them to be nature. Primitive life was not tranquil, but it rested tranquilly in one undisturbed belief : the world was freely open to inspection and could be known as it is.

When Shelley affirmed that the thoughts called external objects not essentially distinct even from those called dreams, hallucinations, ideas of madness, affirming deliberately what the primitive mind ntaneously assumed, this distinction had been made and this primitive quillity had been disturbed. The seen pyramid had been clearly inguished as a *thing* perceived from the remembered pyramid as dea or visual image in a mind. A sense of the illusoriness of the ld steadily diffused through thought. In dreams visual images can querade in the mind as things before it. External things them-es firmly insisted that they too were ideas or mental images : when ac sees the pyramid in memory he seems to do essentially what he s when he looks at it, for the memory picture mimics the look at the amid though it is usually less vigorous, and if he remembers a visual ge he also sees one. Ideas, visual images, stand between our minds the world as an impenetrable screen. If these images are genuine rogates, accurate representative replicas of things, the world is still wn, though at second hand. But they may be versions made by mind, a phantasmagoria stimulated in consciousness by things, roduct of the action upon the mind by the world that does not mble external reality. So the tranquil primitive acceptance of a ct revelation disappeared and the veil of *māyā* was drawn over the id. Men suspected that their knowledge of the world was a tinuous illusion, maintained more or less consistently, as a well-structed story seems like a real record, though it is fiction.

Modern natural science is as engrossed with the external world as the nitive was engrossed with it, and its undisturbed habit simply mes that it is handling external objects and directly inspecting m. But during the nineteenth century it had to subdue its atience with the troublesome suggestion that gardeners dig ideas of atoes with ideas of spades. Huxley insisted that he had "seen rly and distinctly, and in a manner which admits of no doubt, that our knowledge is a knowledge of states of consciousness." With impressive judgment ringing in its ears and with an urgent tradition, immediate knowledge is of ideas only, enforcing it, science had to mmodate its conviction of a directly accessible world to this trine.

Desperate situations require desperate doctrines, and the physiologist worn appealed to solipsism for a permit to study science in peace. re is no physical world outside and independent of us, as primitives posed. Bodies are collections of sensations which, like causality all other conceptions, are only ideas in his mind. Even the child is knee, so fervently does he accept the tradition, is, body and mind, own private item of consciousness. Verworn then studied siology in peace, for there were objects to observe, events to record, laws to discover, though their status had been altered from physical nental.

But this conversion of a universe contemplated by minds into a universe consisting of a single mind and its ideas is too drastic for science to adopt its permission to explore unperturbed a universe of ideas. Science is accustomed to disconcerting common sense by substituting a world of atoms for the world of appearance and common sense has now forgotten that it has been disconcerted. Common sense, indeed, so expects science to alter its universe that it does not quail before a world of protons and electrons, though the newer notion is more enigmatical than the older. Science, in its fervour of exploration, tends to believe that an external world is disclosing itself to research, and to disbelieve that it is either surveying its own ideas or merely adopting a convenient way of thinking, but it conceded to the same tradition as Verworn, though less completely. It conceded what Whitehead calls the " bifurcation of nature." Colours and other secondary qualities were mental versions of physical existents or events and " psychic additions " to the primary qualities that, following the tradition impressed by Locke, were disclosed in their integrity to the mind. The primary qualities, representing a specially reserved portion of the disclosed world as the primitive thought of it, were, speaking generally, if somewhat roughly, qualities closely connected with extension and movement—such as size and shape. This concession to the doctrine that the mind knows only ideas, admitting that it mingles its own notions into an actual disclosure of the world, was accompanied by a second. Dr. Norman Campbell refers to science as a fairy tale which appeals to every one and which nature has agreed to accept. Though he apparently considers the fictional character to be transitional or temporary, since he says molecules are as real in every way as gases and their laws, Karl Pearson rigidly confines science to a conceptual description. Sir J. J. Thomson, by saying " theories are tools and not creeds," continued the concession that science is stirred to conceive without disclosing reality. Boutroux defined " scientific work as a never-ending attempt, not to know things as they really are," but to create " symbols that have no claim to conformity with the nature of things themselves," and, according to Dr. Houston, the publicity of the principle of relativity informed the public that science regards " physical theories " as " metaphors."

Thus science retired more discreetly than Verworn from the primitive notion of an external world simply disclosed. It admitted a combination of disclosure and idea, as when colours are psychically added to external things or events, and acknowledged that its atoms and other concepts were convenient versions of undisclosed realities.

But exploration of the world, especially when the harvest of discovery is rich, constantly confirms belief in the original notion of disclosed things. The primitive needed no confirmation, for he had no suspicion of intervening ideas. While we handle things and move among them we are too occupied to suspect that we see images and not physical

bjects, and we reserve the convenient notion of " image " or " idea " or experiences that are obviously memory or expectation or imagination—even then we only reserve in reflective moments. A question may elicit from science that colour is something mental, but it naïvely lodges that colour in the external world when exploration is undisturbed by reflection. When science is engrossed with its atoms, if it does impatiently admit to importunate questions that they are merely conventional, though exquisitely convenient, versions, it is swept into a sense of real disclosure. Now the brilliant achievements of modern research are impelling science to refuse even the impatient admission and confirming its sense of a real contact with reality.

Professor Andrade seems to be still cautious about transforming atomic theories from convenient concepts into statements of fact : " the constitution of our minds may be supposed to render desirable and convenient certain general forms of theories wherewith to attempt the explanation of " nature's " hidden principles." We must note, therefore, that when he writes " the existence of atoms and molecules " has " been placed beyond doubt," he adds " from the point of view of the physicist." A similar reservation may apply to " the experimental establishment of the existence of the electron."

Dr. Aston has no such qualms : " what had been before regarded as a convenient working hypothesis became with remarkable rapidity a definite statement of fact." Individual atoms, he adds, can be detected, and the movements of the swiftest made visible to the eye. The discontinuity of matter is now an accepted fact, and matter is composed of discrete particles.

Sir William Bragg and Professor Bohr are as sure as Dr. Aston. . . . We know surely that there are natural units of matter," and " it is now definitely established that there is a fundamental atom of electricity which we call the electron," writes Sir William Bragg. We believe " the existence of atoms to be proved beyond a doubt," and also " that we have an intimate knowledge of the individual atoms," writes Professor Bohr.

Thus science is withdrawing its second concession to the doctrine that we know ideas and not things : atoms and electrons are not merely convenient concepts ; they are physical objects and they are disclosed to research.

Philosophers and philosophical scientists are trying to convince science that it should also withdraw its first concession. Professor Whitehead condemns the theory of " psychic additions," which is " the outcome of common-sense in retreat," as an illogical distinction between colour and solidity. If the colours of a landscape are a state of the soul, it is all a state of soul ; if the landscape is at all something disclosed to mind, it is wholly so—colours included. Dean Inge approves this condemnation of the distinction between primary and secondary qualities, and, in approving, expresses a now very universal

opinion : " the primary qualities, it has often been held, are objectively real ; the secondary, such as colour and sound, are subjective effects due to our senses " ; but " to separate the two orders of qualities seems to be impossible ; if the secondary qualities are condemned as unreal, the primary must go too." If the redness of a croquet ball is a mental state produced by an action on the mind the shape and figure of the ball are also mental states similarly produced. Professor Whitehead prefers to homogenise primary and secondary qualities, realistically, into external realities disclosed to perception. The wave-theory of light does not truthfully describe physical events that are responsible for the " psychic additions " of colours by inciting the mind to private sensations of red or blue ; it is an inadequate concept because it does not contemplate colours as external existents and disclosed to the mind. Science is thus invited to withdraw its first concession, as well as its second, and to return, to this extent, to the primitive view of a world wholly disclosed from outside the mind, without any mingling of, or screening by, " ideas " or " mental images."

Professor Eddington apparently has not accepted this invitation. " Green light," he remarks, " is primarily a sensation experienced " and " is obviously subjective." Physics, he adds, transfers the name " green light " to an " objective " counterpart, to certain " electro-magnetic oscillations." He, probably in company with many other scientists, has not yet so completely abandoned Huxley's estimate of our knowledge as knowledge of states of consciousness as to agree with Professor Whitehead that " . . . what is given in perception is the green grass." Science thinks the grass is disclosed to perception but is reluctant to surrender its greenness to the external world : it prefers to include colours among the mind's " minor artistic additions " to outer reality.

Some fervid realists are endeavouring to restore the primitive's world to science, though science may hesitate over receiving the gift. If it hesitates to depose colours from their psychical status it will hesitate over depriving the recollection of a pyramid of its psychical status. But Professor Alexander would purge it from this extra hesitancy. When Imlac looks at the pyramid, according to this eminent philosopher, he interviews a physical thing and the pyramid is disclosed to Imlac. When Imlac sees the pyramid reminiscently he still interviews the same thing, though he interviews it in memory and not in perception. If he dreams of the pyramid he again interviews the same pyramid that he originally saw in perceptive interview, though the interview occurs under the condition known as dreaming. The different interviews are differently arranged, enforced by the pyramid itself when Imlac looks at it and arranged from within when he thinks or dreams of it, but they are all interviews with a physical pyramid. Thus modern realism proposes to dismiss the " ideas " or " mental images " with which tradition has perturbed the sheer,

nmitigated disclosure of an external world that the primitive mind ccepted. The proposal has its own troubles, as all attempts to think ne world have : it involves estimates of time and space in particular, nd many other estimates in general, that did not perplex the primitive cceptance of a world wholly disclosed.

Verworn treated all the mind's objects as ideas, and this secured is scientific researches from the constant and disturbing necessity of istinguishing in his observations between the contributions made by ne physical world and those made by his mind. The modern realist ttempts to achieve the same security by confining the mind to the *ôle* of interviewer and the world to things disclosed to its interviews. hus science can explore in the confidence that it is not mistaking leas or mental images for external things.

It does not magically banish errors by adopting the neo-realistic uggestion. Realism offers no panacea to exclude error. An observer ooks at a distant church spire, set on a hill, and moves so that a himney-pot, near by, is between himself and the spire. The spire ppears to protrude from the chimney and to be part of it. So, in nany ways and on the large scale, the intervening mind may muddle s knowledge of the world. This particular illusion is easily dispersed y a few steps to right or left. All errors are not so easily dispersed, nough their dispersal occurs, when it does occur, through analogous orrections by mutually interpretative perspectives. Though a dream f a pyramid interviews a pyramid, and does not inspect a mental nage, the pyramid is erroneously supposed to be perceptively inter- ewed, instead of imaginatively. This visual situation is a fundamental tuation and represents many possible variants, but it expresses the ealistic offer to science of a world wholly external and, in principle, holly disclosed to mind, though the disclosure may be incomplete or uddled because the mind inadequately corrects one perspective by thers or fails in other ways.

" Repetition," wrote Santayana, " is the only form of permanence at nature can achieve." Nature has cyclic habits, and the human ind has them too. Modern realism is conferring a repetitive rmanence upon the primitive estimate of experience. Dreams isclose external existents, and are not merely mental images, on the rimitive view. This disclosure has been rejected for the present ommon-sense estimate of dreams as scenes displayed, and events ransacted, within the mind. Realism is expelling mental images, epriving them of their interpretative *rôle*, and restoring the dream as a isclosure of reality though the dreamer may muddle the disclosure nd mistake an imaginative interview for a perceptive one. So thought as swung round in a cycle and repeated a primitive opinion, though has not repeated it precisely.

The modern realistic suggestion has, at any rate, one seduction r science. Science assumes, in the ardour of research, that it is

inspecting without falsifying, and it prefers to think, when it is challenged, with Professor Whitehead, that no perplexities about nature will be resolved by considering the habits of the inspecting mind: it argues that it discloses things by thinking, though often imperfectly, and not merely thoughts in a mind. Realism seems to offer a maximum of disclosure to this preference. Interpretation is convenienced by mental images or ideas—common sense would not have adopted them if it were not convenienced. But if remembering a pyramid is having a mental image of it, it is difficult to confirm our belief that we remember *seeing the pyramid*; ingenuity has tried to conform the two beliefs, but the image, if it is there, seems to stand between the mind and the actual past. Since seeing a pyramid reminiscently mimics seeing it perceptively, an image in the former sense seems to imply an image in the latter which stands between the physical object and the percipient. If these images are not replicas of external reality, and they may not be, we are confined to mental versions of reality. But if there are no images, but only things variously interviewed, the scientific impulse to think of its observations and experiments as effecting disclosure, untroubled by mental interpolations, though the disclosure may be muddled, incomplete or even prejudiced by wayward methods, is logically justified.

J. C. Gregory.

BROADCAST.

Man has devised the means to launch his word
On waves ætherial, in such wise to float
By ships at sea, and over lands remote;
And though by men so reached that are not stirred
To listening energies, it pass unheard,
Yet whoso to the endeavour shall devote
His fit resources, may reclaim the note
Of that authentic utterance full, unblurred.

Than creature's power is the Creator's less?
Lacks God the will man has to speak to men?
I dream that earthward rolls the Eternal's voice,
And that if man with reverent earnestness
But strive to mastery of his powers, ah, then
He shall in audience tremble and rejoice.

J. Cartwright Frith.

THE RELIGION OF THE MAN IN THE PULPIT.

THIS may seem a somewhat strange subject. It is. And on a mere cursory glance, it would almost appear as if little or nothing could be said about it. On the contrary a good deal—a very good deal—can be said. We have on previous occasions[1] alluded to "The Religion of the Man in the Street" and "The Religion of the Man in the Pew." Now we turn to the Man in the Pulpit.

When one comes to think quietly over the matter, the Street, the Pew and the Pulpit will not appear to be outside the setting of what we might call a comprehensive whole. Each entity has relations—rather intimate relations—with each other. Each has natural human wants and sympathies which correlate, as it were, and find a common mutuality. It is needless to point out there are also converging lines of difference. One is prepared to be told that while the Pew and the Street have much in common such a combination is more or less opposed to the full implication of the Pulpit. When, however, it is recognised that we are dealing all the time with a human being who happens to be associated with Street, Pew or Pulpit, any line of demarcation may be seen to be somewhat thin. Indeed, it would be no great feat of imagination to see the same human being closely allied to all three. Definitions are always inclined to demand awkward explanations. One defines and the result is to bring still more and more material for definition.

However, in an ordinarily understood way, the Street, the Pew and the Pulpit do represent certain distinctive attitudes towards the subject of religion. What are these conceptions? In a word, one would suggest that of standard. The Street has its standard of Religion; so has the Pew. What of the Pulpit? To be quite frank, as generally understood, it is one more or less constructed by the Street and the Pew, a kind of treaty of offence and defence suggested by the two forces of opinion.

It may seem somewhat singular to so describe the position but in the main it is not inaccurate. What is the imposed character of the Pulpit as seen by the Street and Pew? Briefly it amounts to this. Here is a man wholly removed from the temptations of the ordinary life. He need not cheat or lie. He is above the anxieties of business. He does not deal in futures—at least of the cotton or lard type. He lives in the very atmosphere of calculated goodness. All his circumstances conspire to keep him "straight." The Evil One has no names of ministers in his redcloth-backed Directory. And more than all—a very big matter—the Pulpit and the Man in it are on particularly good terms with the Almighty.

[1] *Congregational Quarterly*, II. 40; III. 17.

Now in this very crude translation of what at the same time is simple truth is seen the conception of the character of the Pulpit. In other words the average minister, as recognised by the average mind, is a kind of superman. And therefore the Religion of the Pulpit is registered as being something decidedly of the sheltered and preternatural type, or, if you like, of the distinctly hothouse order. The Religion of the Man in the Pulpit is something taken for granted—on easy terms.

The Religion of the Man in the Pulpit is not so viewed by the Man himself. And that makes a very big difference. The man himself would urge that the popular idea tends to produce a sense of real irreligion in the mind of the minister. For he is apt to find himself in a somewhat false position. False in at least two ways, first, because of the alleged character of the Religion of the Pulpit, and secondly, on account of the influence of such a belief on the character of the believer. Somehow one thinks the position might be made a little clearer. Let us try!

The minister knows that the pulpit as such does not necessarily grant any special degree of spirituality. The minister knows that once the idea of being severely handicapped gets into the mind of the Man in the Street or the Pew, little or no spiritual progress will ever be attempted by the Pew or the Street. We might offer an illustration. Supposing an angel came to London to lecture on the Stock Exchange as seen from a heavenly vision. Is it not possible that the frock-coated, top-hatted, spat-booted stockbrokers would listen with an air of polite if not amused boredom? They would argue than an angel must know little or nothing about stocks and shares, and that the financial editor of *The Times* would have a far superior outlook. If the illustration has the least weight it only goes to prove that the law of relativity is quite as active as applied to stocks and pulpits and religion as it is to atoms and electrons.

No, the Religion of the Man in the Pulpit is something a little different from the popular conception. And it is true in very many cases that the struggle to maintain the spirit of religion is more severe on the part of the Man in the Pulpit. This version is worth some careful thought. The Minister in the Pulpit is as much subject to direct temptation as is any Man who belongs to the Street or who has a sitting in any Pew.

Here is the situation: Idealism as confronted by non-ideal conditions. Idealism is a terrible challenge—if regarded as a serious matter. It is soothing to the nerves and pleasant to the feelings to play at the game, that is to say, to have one's ins and outs at intermittent stages. As one should say, "Here is a very nice day; how appropriate to think about meadows and banks and grassy mounds." We can all be and are idealistic at times. Tears are not difficult to command on stated occasions. "To feel good"—for so the expression runs—is by no means an unattainable acquisition. The theatre, the

ema, the music hall, the picture gallery may and often do act as so ny agents calculated to produce fits of sentimentality. We call s attaching ourselves to Idealism ; a more correct account would having our sensitiveness tickled by some accidental happening. t supposing that once we recognised idealism as a very real matter. pposing we felt impelled and compelled to follow its light and obey leading—then surely a new and potent influence would enter into our es.

The relation of the ideal to the Street, the Pew and the Pulpit kes up, as it were, a rather subtle study. Each capacity is apt to ve an ideal of its own ; it is just a question of intrinsic quality. us, several things in life appear to be idealistic. A big, profitable siness ; a fine house in the suburbs ; the latest build of motor car ; liards ; bridge ; golf : all these to many people represent so many jective matters for the free and full play of the idealistic sentiment. e ordinary conversation in train, tram, and café serves to confirm statement.

There are other forms of apparently idealistic value. Public offers scope. The esteem of one's neighbours ; the goodwill of the siness circle ; the chorus of friendship. Idealism would appear to involved in these. Yet all we have mentioned pales before the alism which, in its primal majesty, soars far and above all its rivals. Religion is at once the home of Idealism. It represents the most ense and indeed most acute idealistic principle. And the Religion he Man in the Pulpit is all concerned with this terrible force. He has untarily subscribed to the admission. In mind, heart, body and l, the Man in the Pulpit has engaged himself in and for the service he very ideal of Idealism itself.

We spoke just now of Idealism as confronted by non-ideal con- ions. We shall now allude to some of those conditions and endeavour point out that the conflict between the ideal and the non-ideal is efly responsible for the Religion of the Man in the Pulpit. Or it ght be put in this way : The Mechanistic *versus* the Spiritual.

What then are the conditions which supply the former ?

(1) Wont and Custom.

The other day a Canon, a man of deep religion, confessed that now and then he felt horrified to find himself uttering prayers and conducting services with the absence of any real consciousness of the value of what he was doing. It all seemed as if he were going through some kind of static performance. Wont, habit, custom, are invaluable for easing the machinery of the mind, but detrimental to the energising of the spirit. It is so easy—so fatally easy—to get into the mechanical strain. The pulpit is very liable to fall a victim. The very repetitive process—hundreds, thousands of times—tends in a quite significant way

to deaden the vigour and strength of the individual soul. Think for a moment of another aspect of life. We get into the habit of saying " How do you do ? " and we care so much for the value of the query that we hardly expect any reply at all. Indeed it would seem to be almost a breach of good manners to be told any details. Or take the expression, muttered times without number " miserable sinners." Does the pulpit really regard this in any literal way ; if not, does it not savour of an approval to a mild form of direct hypocrisy ? No, we think not ! What it does signify is an illustration of a form of mechanism, bearing on convention and devoid of real life. The Religion of the Man in the Pulpit is particularly susceptible to the inroad of the mechanistic. From circumstances he is obliged to use the same phrases, the similar expressions, the time-worn sentences. Use, wont, habit, tradition, tend to cool the ardour and curtail the enthusiasm. The old saying that " familiarity breeds contempt " has relation even to affairs of the spirit. Probably few ministers are exempted from the struggle to maintain reality and individuality amidst the corrosive elements of custom and habit. Some ministers have to fight for their very lives in order to be masters of the situation ; some unconsciously surrender. The conscientious man in the pulpit knows full well the extent of the menace.

(2) Influence of the Pew.

In considering the various matters affecting the Religion of the Man in the Pulpit, it is apparent that the pew plays a very large part. Congregations can and do preach to the pulpit—and very effectively, too—and perhaps the absentees deliver the most forceful sermons. There is no paradox here. For irresponsiveness wounds. What does it wound ? It maims quite an assortment of attributes. Ambition, faith, and hope, are all liable to be involved. The pulpit cannot afford to lose its ambitions, faith and hope. Its very religion is at stake ! We may talk as we like about the strong silent man standing alone amidst the onslaughts of fortune. It reminds one of " the boy stood on the burning deck." We do not choose to regard the pulpit as a burning deck at all ! We want to draw the picture as from life and as such we see an ordinary human being with quite ordinary feelings. We see one who simply cannot produce his best without the stimulus of help and sympathy. Refuse them and you attack the citadel of his religion. Would it be fair to say that every congregation gets the minister that it deserves ? One wonders. If, however, irresponsiveness is to some extent responsible for the quality of the religion in the pulpit, it is equally true that the opposite virtue plays a very great part in bringing " sweetness and light " into the religion of the pulpit. A little

appreciation goes a very long way. Doesn't this seem like a hoary-headed platitude? Perhaps so, but it is none the less true. The other day a Liverpool alderman—and a Liverpool alderman is no common or garden species—confessed that during the whole course of his public life he had received hardly a single letter of thanks for public service. How many letters of appreciation does the average minister get? Watch a small group of interested men and women coming out of church. It is more than possible that they are agreeing that their minister has preached one of the finest sermons of his life. Forgive their exaggeration, but wouldn't you expect that at least some intimation would reach the ears of the minister himself? Mr. Jones is sure that Mr. Smith ought to take the glad news. Mrs. Smith would much prefer Mrs. Jones to be the messenger. (How these husbands and wives know one another.) Of course no one tells the minister, and because his own wife is detained from church that morning looking after three or four young children, no intimation of the quality of the sermon reaches him. It is easy to make light of the matter, but it all has to do with the vividly-transformative influence of kindly appreciation.

Happily every church contains its share of hero-worshippers. And happily every minister is aware of it. This it is which enables him to keep his religion new, bright and fresh. The Religion of the Man in the Pulpit receives its refreshment, its recreation, from certain simple souls who themselves are refreshed and receive recreation through him. The influence of the pew on the pulpit is seen in various ways. Sometimes in the sheer despair of producing a spiritual impression a minister is apt to doubt the very validity of his calling. Many years ago, the Rev. Charles Beard, one of the most brilliant preachers of his time, said from a Liverpool pulpit, "I suppose I ought to feel elated at the crowded attendance and the rapt attention, but I find that when I make appeals for some practical co-operation such as Sunday School teaching and the like I receive little or no response. I have, therefore, little ground for self-complacency." Many, very many, ministers can truthfully re-echo the sentiment. The absence of enthusiasm, the cold immobility, the polite indifference, all tell with chilly effect on the very life-blood of the pulpit.

Now, can we dismiss the question of these various influences and to get some fitting conception of what the religion of the pulpit ally is? In doing so it will not be incongruous to leave the more eological aspect severely alone. Of course it has its place, but one zards the opinion that as years go on the minister forgets a good al of his College theology and remembers only what we may term the rely religious side.

We beg leave to repeat that the two great forces confronting th pulpit are the mechanistic and the spiritual. Perhaps a quite fittin term to apply to the former would be "the great temptation."

The mechanistic rules almost every department of human activity Indeed before the mechanical usage has been acquired little progres is possible. To take a very simple illustration, no dancer can enjo the art before he has ceased to count the steps and study the motio of his feet. And whether it be the bricklayer or the cashier, the coo or the gardener, the doctor or the dentist, each in his own peculia way depends upon the mechanism of his trade or profession to brin successful results. There is really no need to argue the point, for it i the everyday experience of the average man or woman. What then i the relation of mechanism to the pulpit? The answer is: a ver close one. Here are some of the logical sequences: the stifling o individuality; the acceptance of the static; due submission to con ventionality; refuge in the platitude.

Every thoughtful man or woman, minister or layman, understand the situation: they also understand the nature of the reward. Repu tation, comfort, position, even influence, are the ripe fruits of a pruden obedience. The Religion of the Man in the Pulpit is open to be attacke by the soothing blandishments of honeyed circumstances. If we ar told liberty is only to be secured by the use of eternal vigilance we be to suggest that with reference to the religion of the pulpit the principl holds equally good. The mechanistic must be held severely in chec in order that the spiritual shall have light, freedom, even life itself There are few ministers who do not experience the conflict. To b effective, the Religion of the Man in the Pulpit must be something mor than religion by formula. Realities cross his path too often to allo mere surface and superficial matters to operate. His religion surel becomes the sum of his individual experiences. He knows that God i continually being translated into various conceptions of varying circum stances by various men and women. There is the god of prosperity who rules over the prosperous business. There is the god of vin dictiveness who relentlessly pursues the hapless victim of sickness an general misfortune. There is the god of ease, who smilingly allow his favourites to eat, drink and be merry, quite irrespective of any il contingencies. Other gods, too, operate in different fields. And i doesn't matter at all that definite terms are not employed. Languag is really unnecessary.

The minister, in his comings and goings, is aware of the attitude o the souls of his people. He is aware of the strain of natural paganism which runs throughout. It makes him reflective. It makes him regar words, words, words, in the light of their real value. Sometimes tha value is very slight. All such experience tends to drive him into hi inner consciousness if haply he may find a fitting solution. Hi religion—one suggests—might be one of a very chastened character

feels he can hardly afford to be too dogmatic in the face of practical oblems. The infinite looms large in contrast with the finite. Will oe thought that the Religion of the Man in the Pulpit must, therefore, of a decidedly nebulous nature? In a world of vicissitude is it rth while forming any opinions at all? Has the minister anything all of value to offer his people? The pulpit in this way often allenges its occupant. Is there any kind of a satisfactory reply? us thrown on the defensive, what can be said? This: the Religion the Man in the Pulpit is kept healthy by reason of revelations. nat does one mean by that? Simply that from time to time the nister discovers as if by chance or accident that his seed has really llen on good ground. Some words in a forgotten sermon; a few narks at some informal gathering; an expression at the corner of a ad; a sentence or two in a letter of sympathy. All is forgotten; buried; all lost—apparently. But the great Vivifier knows better. id the simple little incident becomes the instance of great importance. ch things do occur; the minister knows it and the knowledge serves keep the religion of the pulpit sweet and wholesome. At least it ggests faith, hope, and confidence. It even presages the immortal tribute of love itself.

W. H. Jacobsen.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developmen in theological thought and in ecclesiastical organisation, but also practic experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem one part of the country, the rest of the Churches remain ignorant, and we tru that these pages will not only serve as a clearing-house of ideas and a reco of changing emphasis, but also broadcast valuable information of progress Church and denominational life.

Our representatives in the Colonies and the United States will from tim to time contribute accounts of similar movements. The Editor will be gla to consider brief articles serving this purpose.

THE MENACE OF ISLAM.

EVERY student of history will agree that the bond of nationality binding great nations to act with one voice, however different th opinions of individuals may be, and the bond of religion, uniting thos of different nationalities under one faith, are the two most potent factor in the history of the world. Closer investigation shows that wherea among European races the bond of nationality predominates, amon Eastern lands religion is the most powerful factor. There exist among the races of the East to-day a feeling of both depression an oppression, which national sentiment—or " patriotism," as we under stand the word—has failed to dissipate, and, now, stirred by the ne world-spirit of dawning independence, these races are eagerly seekin some unifying power which will unite them in their efforts toward freedom and enable them to participate to a greater extent in the riche of the world.

The Mohammedan faith, with its millions of adherents in India Turkey, Egypt, Arabia and throughout the East, appears to man among these races to offer such a bond, and its missionaries, with the fingers ever on the throbbing pulse of these peoples, are seizing wha they regard as a most opportune moment to proclaim that th ascendency of Mahomet means the bringing into existence upon eart of a great universal brotherhood in which the members, animated b one object and inspired by one religious belief, will live in brotherl love and prosperity. With its watchword or " battle-cry " of " Libert for the coloured races of the East " Mohammedanism is making convert every year in large numbers, with no concerted movement to oppos its progress. The Western world might conceivably afford to ignor this movement were it only concerned with religion, but when, under lying the religious teaching—or rather being the chief item in its creed— political agitation openly asserts itself, such a movement cannot safely b regarded with indifference. However much Mohammedan missionarie

ay disguise the fact and deny the accusation, the great Forward" movement openly preached to-day is, at heart, an attempt unite the coloured races of the East against the white races of the West. is necessary to remind ourselves that the time has gone by in the East hen the white man was regarded as superior to the coloured, and even warlike and fighting qualities—thanks largely to the Russo-Japanese Var—his vaunted prowess is no longer regarded with the fear it once voked. The present is not a time for "scare-mongering." The Vestern world has so many difficulties and troubles of its own that it as little time or heart to devote to what is taking place outside. onsequently much that would in normal times cause enquiry and neasiness passes unnoticed. The West is tired and yearns for peace, and ne East, availing itself of this inertia, carries on a vigorous propaganda, om which may spring a harvest of unrest and turmoil which will nreaten the domination of the white races of the earth. We desire eace and therefore readily listen to those who proclaim its advent, ithout troubling ourselves to investigate the grounds of their preaching. ndia has for years been regarded as the political "storm centre" of ne East, but now politicians and press both inform us that things have ettled down there and that a more calm and peaceful spirit is in vidence. We believe it because we *wish* to believe it. The influence f Gandhi—India's "stormy petrel"—is at an end; the Ali brothers ave passed into obscurity; C. R. Das, "the brains of the Swarajist ovement", is dead: so India, we are told, will soon enter upon a eriod of peaceful tranquility to enjoy the benefits conferred in the new forms by a beneficent government. So the average stay-at-home nglishman is satisfied and thinks that all is well. The British tax-ayer pats himself on the back and talks of "diplomacy" and "tact," ut the Indian smiles quietly to himself, for he thinks deeper and sees arther and knows the countless agencies at work, the secret plottings, ne keen subtlety of the native mind, and, with the proverbial patience f the East, he is content to wait until the seeds of dissatisfaction and sloyalty so widely sown by Mohammedan emissaries can spring up nd bear fruit.

"The greatest danger in India to-day," said a prominent Indian tatesman to the writer, "is not Gandhi, or the boycott of British goods, r the agitation over the Reform, but it is the danger that threatens ne whole of Europe from the activities of the Pan-Islamic League, ith its agents in every country and its programme of a world-wide rotherhood for the coloured races of the East."

There are many influences at work upon native minds in the East hich we in England fail to understand and appreciate at their real alue. One of the most powerful of these is the vernacular press. astern lands abound with newspapers of all sorts, most of them istinctly anti-European. In India alone there are more than seventy ewspapers printed in the different languages of the country; in

crowded cities and isolated villages these are eagerly devoured and their contents read aloud in bazaars and houses to the illiterate masses by some one more educated than his hearers. The amount of sedition sown in this way is incalculable. Another disturbing factor is the existence of societies of all sorts—secret and otherwise—the objects and activities of many of which would astonish the Western world were they known. Mosques are legion and the preaching is of the fierce militant type rather than an appeal to the passive virtues. "Death to the Infidels" is still one of the principal tenets of the Mohammedan faith, however much it may be camouflaged, and to die for Mahomet and his cause is a certain "open sesame" to the realms of bliss.

What steps are being taken to check this new menace of Islam—this challenge to the Western world—we know not; even its existence is not "officially" admitted by the authorities who, presumably, know of its machinations. Those who *know* the East and who are able to follow out the results which are bound to ensue as a consequence of the present activities of the preachers of Islam are very gravely concerned lest at no far distant date "a Holy War," with all its attendant horrors and fanaticism, may be proclaimed, with the *professed* object of converting the East to Mohammedanism but with the *real* object of overthrowing the white races of the world, at least in so far as the East is concerned.

ATHERTON MERCER.

DRINK AND COLOUR: SOUTH AFRICA'S INTER-RELATED PROBLEMS.

WILL the Union of South Africa be compelled to attempt nation-wide Prohibition?

At first glance nothing seems less likely. The European population, both English and Dutch, is impatient of legislative interference with personal freedom. In a land of sparse population and vast distances, the tendency and the tradition are markedly individualistic. There is no natural forcing ground for sentimental idealism, and the few towns are not favourable fields for mass moral crusades.

Then the European community is eminently sober. During recent years the excessive drinking which marked the pioneer days on the Diamond Fields and the Reef has almost wholly passed away, and there is no country in Europe with a better record for sobriety amongst Europeans than South Africa. The drunken European on the street is a rare sight.

In addition the wine industry has a peculiar political strength. Its political influence is wholly other than that of the American saloon, yet it is probably much greater. About one-ninth of the Dutch population of South Africa is directly interested in the prosperity of

industry, but this is the least factor in its influence. The wine tricts in the South Western corner of the Cape have a sentimental ue for the whole of Africa. What there is of aristocracy is domiciled re ; there the national culture and distinctive tradition of the Dutch tion was cradled. The embowered Dutch homesteads, in such towns Paarl and Stellenbosch, have created South Africa's individual hitecture, whilst the Dutch University at Stellenbosch has become centre of Dutch nationalism and the Dutch tongue. Almost every n of prominence in national life of Dutch or Huguenot extraction ang from this corner of the land.

The Europeans engaged in the wine industry are amongst the most eral supporters of the Church and of education ; they are pro- ssive and intelligent, as evidenced by the remarkable growth of the it export trade within the last twenty years. The ministry of the tch Reformed Church, the greatest factor in the life of the Dutch tion, is trained in their midst and largely recruited from their sons.

Yet South Africa is nearing the forked roads, and, if it is to persist d prosper, cannot refuse to take the way which leads to nation-wide ohibition.

Every South African difficulty and problem has to be discussed imately with the consciousness that there is the native in the ckground. Questions may arise which seem to have little relation the native, but he insists on intruding, and there is no social problem ich is not eventually to be decided by his presence. There is no gle native question, but every question is a native question. ause the European in South Africa is a mere fraction of the pulation Prohibition is sure to become practical politics.

At present there is no such unity of opinion in South Africa upon public issue as upon that of Prohibition for the natives. It is ost universally accepted that to prohibit the sale of intoxicating uor to natives is the right thing, both for the European population d for the natives themselves. Apart from a very small handful, h personal interests to serve, upon this there is neither argument disagreement. The opinion of the community is voiced in the sidered judgment of one of the most representative Commissions ich ever dealt with Native Affairs, which stated as its deliberate nviction that " the native is constitutionally incapable of being a derate drinker ; he must either abstain entirely or the chances are at he will drink to excess, and when he is in drink all the failures his nature will assert themselves."

The policy of the Union is therefore Prohibition for the aboriginal tive, and, though there are differences of administration in the four ovinces, yet the deliberate intention of Legislature and Government to prohibit the sale of intoxicants to natives.

This admirable ideal is becoming an impossible policy, and each ar the difficulty of a partial Prohibition will increase. At present

large sections of the non-Europeans are unaffected by Prohibitio
The "coloured people" are not under native legislation. In th
Cape Province there are five "coloured" to six Europeans. Th
"coloured people" are a distinct section of the nation, of mixed rac
speaking a simplified Dutch, and often spoken of outside the Cap
Province as "Cape boys." Into this section are merged all th
remnants of the Cape Hottentots, African slaves (liberated from capture
slavers) and their descendants, and people of mixed race with som
strain of European blood. Whilst the Europeans in the wine district
are amongst the most sober of the community, in the same district
is witnessed the tragedy of the remnants of a race soaked in drink an
amongst the most degraded of South Africans. Any one who has
personal acquaintance with the picturesque Dutch towns of the wes
with their white gabled homesteads set in glorious gardens and wit
magnificent mountain backgrounds, knows that the blot on the mos
beautiful section of South Africa is the drink-sodden coloured peopl
staggering about the streets. The coloured servants of the win
farmers receive rations of wine, and the craving created leads them t
indulge in the terrible orgies of brandy drinking so familiar to those wh
know this region. It is amongst the coloured people that the do
finds its market; the skins and dregs of the grapes, from which win
has been expressed, are the foundation of dop brandy, a vile drink wit
a large proportion of fusel-oil and other injurious substances.

In Natal, where the Asiatic population outnumbers the Europea
the Asiatic is not under native law. There on the coastal belt a
scenes only a degree less degrading than in the wine areas of the Cap
The Hindoo labourer has provided for him a crude cane spirit, and o
each sugar estate the scenes outside the canteens are amongst the ver
few things of which Natalians cannot be proud.

The native is becoming increasingly conscious of his race. H
watches the discrimination made between the coloured man and th
Asiatic and himself with jealous eyes. In Natal he outnumbe
European and Asiatic combined by five to one. Virile, intelligent, an
less than a generation ago in arms against the European, he sees h
country permeated by the Asiatic. On the Natal coast there are villag
and townships which have been transferred from Europeans to Asiatic
and now each house and shop is in Asiatic occupation. When he goe
to Durban he passes through streets, once reserved for European
now predominantly Asiatic. He hears the muezzin from the minare
of the mosque, notes the fakir with talons and begging bowl sittin
at the corner of the market, and sees the decorated cars of some Hindo
procession. On every hand there are the sights and sounds and scen
of the Bazaar.

He is aware that the Asiatic is continuously clamorous, each da
demanding new privileges, and often supported by the Indian Empi
and the Imperial Parliament. Each time the door opens to the Asiati

ne native stands outside and sees it closed in his face. Soon his hand ill be raised to knock at the door!

The native is being educated, and with education there comes a nafing against restrictions which are frankly racial. The question of ducating the native is no longer an open one. If every mission school ere closed, every Institution abandoned, and the Native University ut aside as an undesirable dream, the native would still be educated. ach boy who comes to a mine compound, or a home, is beginning his ducation in European ways and habits of thought. The European boss" begins to educate him, and he continues to educate himself. n scores of dimly lighted rooms along the Reef, natives are teaching ach other to read and write. By the guttering candle in his room the mine compound, the six foot boy perspires over the primer a ve year old English child considers "easy"; it is the beginning! child race is growing-up. There are natives who have been to the nited States and England; others have pitted their minds against uropeans even in Africa. Each year certain social customs tend to e relaxed; you may see the native on the trams and side-walk even the Transvaal, and he chafes at the special door through which he ust go to buy stamps. The Bantu does not regard himself as the ferior of the Asiatic or of the coloured man.

Partial Prohibition will break down owing to the growing racial nsciousness of the native. Even to-day it is enforced with increasing fficulty. When the native was isolated in reserves and Territories, or nfined to compounds, it was fairly simple. To-day economic necessity s driven thousands of natives to the towns, where they become de-ibalised. A recent arrival may be easily labelled "aboriginal" d so subjected to native restrictions, but soon he is lost in the mass of n-Europeans, and at the Cape, at least, is indistinguishable from the coloured man." Colour itself is no test, for in the category of the coloured" are many who have all the marks of racial purity, and yet re subject to no native restrictions and enrolled as voters.

To-day the most sanguine European has accepted the position that e Union will continue to be predominantly coloured. There was a me when the optimist envisaged South Africa as a white man's untry. He remembered the pastoral days before the discovery diamonds and gold. Then the largest European centre was ttle more than a village, and the native population outnumbered e European by ten to one. The diamond and gold discoveries trans-rmed Africa; railways opened up the country; the towns became ke their models in England or Australia, and not a single aid to odern life was lacking. The optimist began to talk about ratios, nd contrasted the ten to one proportion of a few years ago with the resent figures of natives and Europeans.

Since the Boer War conditions have become stabilised. Progress as been steady and continuous, but there have been no periods of boom

expansion together with an influx of white immigrants. Since the early years of the century South Africa has settled down to normal expansion. The Europeans in twenty years have increased from 900,000 to a million and a half; but in the same period the non-Europeans have increased from three and a half millions to five and a half millions. The average man is becoming aware that the scales are being tipped against the European. In the influenza epidemic of 1918 the death rate amongst the non-Europeans was startling; and the present death rate amongst Europeans is considerably less than amongst non-Europeans; but each year improved sanitation, better methods of preventing epidemic disease, the training of native nurses, and greater confidence in the European doctor, will decrease the non-European death rate. Meanwhile the birth rate amongst the non-Europeans is considerably higher than amongst Europeans.

About one sixth of the present European population were born outside the Union, but the factor of immigration will become less influential with each decade—the day for organised immigration on any considerable scale has gone. The gradual removal of the economic restrictions which limit the field for non-European labour will tend to reduce still further the chance that any immigration of Europeans will redress the disproportion between the races.

According to the expert student of census statistics, given a continuance of the most favourable conditions, immigration, superior death rate, and an unchanging economic policy of restriction, the population of the Union in fifty years will be six and a half million Europeans and sixteen and a half million non-Europeans; with factors less favourable, the native with increased power to resist epidemic disease, immigration no longer a considerable factor, and artificial legislative barriers to economic development removed, four millions of Europeans will face nearly twenty millions of non-Europeans.

Whichever hypothesis be accepted there is no room for difference of opinion on the main issue, that the European will be outnumbered by peoples who are increasingly conscious of their race.

The ferment in the native mind will involve a changed position. In recent years there has been a growing distrust of the European. Within a few years there have been four occasions when Union troops have been massed against natives. Where there is greatest contact there is the greatest unrest. In some considerable areas the European missionary is losing his influence, and there are frequent and often unfair comparisons between him and the "old missionaries." The inroads of criticism have encouraged the growth of sects such as the Israelites, and the spread of the spirit of Ethiopianism.

The very existence of European South Africa depends upon the restoration of confidence in the white man's justice, a justice that is not deflected by a man's skin pigments. If the declared policy of Cecil Rhodes—embodied in the crystal phrase, "equal rights for all

civilised men south of the Zambesi"—is to prevail, it will be impossible to maintain restrictions based solely on racial grounds.

The most ardent advocates of equal rights irrespective of race dare not picture a time when the non-European can purchase intoxicants as freely as does the European.

The Union of South Africa is not without experience of the consequences of permitting the native access to liquor. At the present time a large proportion of the natives on the Rand come from Portuguese territory; there, without liquor restrictions, drunkenness is practically universal. According to Dr. Rilla, the Portuguese native commissioner, "the natives will tipple anything strong enough that he can get. The whole of the country is honey-combed with primitive contrivances for the fermentation and distillation of liquors, and canteens for the sale of Kaffir wine. This wine contains an extraordinary proportion of alcohol and is manufactured especially for sale to the natives." Anyone who has crossed the border knows the difference which Prohibition has made to the welfare of the natives of the Union.

There have been times when slackness of administration has created illustrations nearer home. A generation ago, just prior to the Zulu Rebellion, conditions in Durban were deplorable. The shock of the Rebellion aroused the community, Reform associations were born, and laws strengthened. Within a short time a hundred shebeens were closed. Earlier there were innumerable illustrations on the Cape frontier of what happens when the native obtains liquor. The present attempts at partial Prohibition are the fruits of experience.

The natives of the Union are a dependable and honest people. There are thousands of white women living on isolated farms, in daily contact with native boys in their farmsteads and on the roads, and there is very rarely the slightest cause for complaint of even verbal rudeness. Yet there is a word of ill-omen always at the back of the minds of those who live in daily contact with primitive and lusty races. Happily South Africa has been remarkably free from crimes of the character that has coined the phrase "Black Peril," but almost every instance of such a crime has been due to some case of liquor smuggling.

Before the United States became wholly "Prohibition" every State in which the "white" was outnumbered by the "black" had accepted State-wide Prohibition. The scandal of lynchings was unworthy of a civilised people, yet the drunken negro was a nightmare picture. For his own protection and for the good of each race the Southerner, a proud and independent man, accepted Prohibition.

In South Africa the logic of events is forcing the issue of Prohibition into the field of practical politics. Restrictions based on the grounds of race cannot be permanently maintained, neither can they be permanently enforced. The European will have to be converted to the wisdom of sacrificing his privileges for the common good, or he must be

prepared to see the weakening of the present liquor restrictions and their final abolition. To-day the leading natives are warm friends of Prohibition for their own people. The great Khama was not the only African leader who saw the peril to his race of the sale of intoxicants. There is arising a new group of younger leaders who are equally prepared to welcome the continuance of restrictions, but who are insistent that there shall be no restrictions which are a badge of racial inferiority.

To-day the road to nation-wide Prohibition is hedged with fewer difficulties than the future will create. There is almost universal agreement in the wisdom of the present liquor restrictions; the natives are in favour of Prohibition; the best of the coloured people are anxious for the protection of their own folk from the evils of liquor; the wine districts are finding possible alternatives, in the fresh fruit export and dried fruit manufacture, to the wine and brandy industry.

The choice to-day is with the European. Should he accept the sacrifice of his rights as a small price to pay for the preservation of a sober and prosperous South Africa, the sacrifice would be gladly welcomed by the non-European races as another token of the anxious concern of the European that justice and good-will should mark the relations of the races. Restrictions based on racial grounds cannot be permanently retained, whilst restrictions shared by all will be gratefully accepted.

Dare the European envisage the time when the numerically superior coloured races have as free access to liquor as he himself has at present? The alternative is Prohibition for South Africa!

GEORGE WALKER.

THE HUMANISING OF PHILOSOPHY.

ONE sometimes wonders whether Plato's majestic "spectator of all time and all existence" can possibly be human. He bears such a strong family likeness to Shelley's Apollo:

> I am the eye with which the Universe
> Beholds itself and knows itself divine.

But a casual glance at the great expounder of Plato should serve to convince us that here is no Immortal

> In regions mild of calm and serene air,
> Above the smoke and stir of this dim spot
> Which men call earth,

but the more familiar figure of a human thinker preoccupied with a great idea. "The idea of the good," says Jowett, "is one of the sacred words or forms of thought which were beginning to take the place of the old mythology. It meant unity, in which all time and all existence were gathered up." The prosaic truth therefore seems to be that the

assic phrase merely depicts a man and a brother *in one aspect.* In ords which would have sounded wondrous strange to Plato, it is a ıap-shot. In the pageant of Life every man is called to be one of the *ramatis personæ* and not a mere beholder from the critic's stall. The etached spectator is accordingly a mere abstraction, like the economic ıan with his soul in his pocket or the scientist peeping and botanising ı his mother's grave. A whole series of pictures of the same individual ı other attitudes would be needed in order to give even an approximate ortrait of the complete man.

Plato himself, however, attributed something more to the philosopher ıan serene contemplation. He is "a soul which is ever longing after ıe whole of things, both divine and human." The inclusion of longing ı the philosopher's make-up is a forecast of the modern doctrine that xperience is an activity rather than a passivity, and that thought self includes elements of feeling and will. Philosophy begins in onder, and hence is not primarily intellectual. In this it closely sembles poetry. Both may be loosely described in Wordsworthian ırase as "emotion recollected in tranquillity," though, as Professor lexander has pointed out, emotion hardly becomes poetry till it finds xpression in rhythmically ordered words. Similarly the philosopher's onder and longing do not become philosophy till they have passed ırough the crucible of conceptual thought. But it is a mistake to ıppose that the concept can ever take the place of the more immediate ıowledge which Bergson calls intuition. The intuitive region of our ing is still a land of mystery. It is the Thibet of the mind, wherein vell strange and mystic potencies. Only the intrepid few have plored it, and these only in part. According to Bergson its importance r philosophy lies in the fact that around the area of distinct conception "a vague nebulosity, made of the very substance out of which has en formed the luminous nucleus that we call the intellect." It is is indistinct fringe of intuition which has moved to mirth many iherents of the older philosophies, oblivious of the fact that in real ıration there are no sharp lines of division. Everything inter- ıetrates. Division is introduced by the intellect. It is in communion th the concrete fulness of reality that the soul, dwelling in touch with s origin, is able to reconcile in a harmony that the heart can feel, terms at are perhaps irreconcilable for the intellect. "It is there, cordingly, that we must look for hints to expand the intellectual rm of our thought; from there shall we derive the impetus necessary lift us above ourselves."[1]

Bergson's teaching is one long protest against the over-intellectual- ng of philosophy. In this protest he was joined by William James, d by another who is usually regarded as antithetic to both. "The tion that existence could be the same as thought," says Bradley, strikes me as cold, and ghost-like as the dreariest materialism. That

[1] *Creative Evolution*, p. 52.

the glory of this world in the end is appearance leaves the world more glorious, if we feel it is a show of some fuller splendour ; but the sensuous curtain is a deception and a cheat, if it hides some colourless movement of atoms, some spectral woof of impalpable abstractions, or unearthly ballet of bloodless categories." A later ally has appeared in the person of Signor Aliotta, Professor of Philosophy in the University of Naples. In a remarkable article[1] in a remarkable series Prof. Aliotta agrees with Bergson that there is a flash of mystic intuition at the roots of all philosophy, and adds that reality does not exist in things absurd in themselves, but in things which have been loved or suffered, and which are radiated by our smile or veiled by our sadness. " The spirit rises from life to thought, and returns from thought to life in a progressive enrichment which is the attainment of ever higher levels of reality and truth. Yet the travail of the thought will never have been in vain. Plunging again into the ways of life, we shall never return there as before but shall be capable of more profound and complex experiences, and of more vast concords. The richest and fullest faith is not the ingenuous simplicity which lies on this side of the anguish of thought, but that which is recomposed beyond it and includes within itself the torment of a doubt which has been overcome."

Like all great innovators, Bergson has been misunderstood. To those whose pet obsession is the prevailing " distrust of the intellect " he is anathema. Mr. McCabe pronounces *Creative Evolution* to be mere rhetoric, and even the Dean of St. Paul's finds in Bergson's philosophy no use for the intelligence ! But of the profound thinker who has re-created our idea of time it may surely be said that time is on his side.

ERNEST WILLIAMS.

WATER AND WINE.

" Jesus Christ set a little child as the model for His disciples. Children . . . are for ever asking questions."—Dr. A. C. BOUQUET in *The Christian Religion and its Competitors To-day.*

SIR HENRY JONES, in *A Faith that Enquires*, put forward a suggestion that deserves more attention that it seems to have received :—" The Church as teacher must learn to represent its beliefs not as dogma but as truths which it challenges the disbelieving world to put to the test, and to the hardest tests it can find." He also uses the word " hypothesis " in this connexion. That Jesus walked on the waves, stilled the storm, turned into wine over a hundred gallons of water, raised Lazarus from the dead, and—shall we add ?—overthrew the table

[1] In *Science, Religion and Reality*, entitled " Science and Religion in the Nineteenth Century."

f the money-changers in the Temple, these are, at the very least, triking hypotheses. If they are true they throw their own peculiar ght on the character of the Christ we worship, and suggest what we ay expect continually from His Spirit. If these things were done, he religious experience of the whole Christian Church should be coloured y the consequences ; and it is probable that we should be able to ecognise some of those consequences. Yet when we enquire of the hurch's experience as revealed in its hymns, in the reports of so ignificant a conference as " Copec,"[1] and in the attitude of those who ourn for their dead, we find no convincing evidence as to the nature f those consequences ; indeed it becomes difficult to say there are any onsequences at all. It may be wise therefore to return upon our ypotheses and attempt their modification. We ask permission here o make that attempt in the case of one of them.

I

The wide hospitality of modern thought makes it almost unnecessary o question the physical possibility of the miracle at the wedding in ana of Galilee. Says Dr. Bouquet, " A wiser and humbler survey of ll the evidence has led men to-day to believe that He did possess xceptional powers over nature . . ."[2] Professor J. Arthur Thomson akes us farther when he says, " There may be in the crystal and the aterfall the analogue of what we call mind in ourselves. Perhaps all he objects of sense experience have . . . a mental as well as a aterial (side), a psychical as well as a physical."[3] But until our formation is less incomplete such sentences can have no great value r religion. Whether the miracle were physically possible or not, it may ave been a *moral impossibility*, and it is strange that no enquiries from is side seem yet to have been made. It may be useful here to borrow e fruitful method of Professor Sorley, who searches " in that which ould be for the ground of that which is." His argument in *Moral alues and the Idea of God* sets out from a discussion of values, especially oral values, and reaches its goal in the idea of God. Similarly, we lieve it possible, from a consideration of moral values, to determine th some accuracy what Jesus would do in a given situation ; or at ast to determine some of the things He would steadfastly decline to do.

We use this method boldly enough in connexion with the teaching f our Lord. " In loyalty to Him," says Dr. Moffatt, " we are bound o criticise His words, lest they become mere words to us, without point nd effect."[4] With no less reverence, and for the same good reason, we ould criticise the works reputed His. If some great teacher at a

[1] See, for instance, the *Report on Industry and Property*, p. 15 : " While God ight fill the larders and the wardrobes by supernatural means, experience shows that is is not, in fact, His way of working."

[2] *The Christian Religion and its Competitors To-day*, p. 99.

[3] *Science and Religion*, p. 44.

[4] In *The Review of the Churches*, January, 1925.

marriage feast really turned these gallons of water into wine, are we confident that such an act is beyond our criticism just as the parable of the Prodigal Son is beyond our criticism? Can we imagine nothing finer? Would not such a method of dealing with the situation appear merely second-best? To overcome the anxiety of the hosts, and the querulous discontent of the guests, by the sheer radiance of His presence —that is what we should expect the Jesus of the Gospels to do; when He was present custom and circumstance no longer mattered. "Thy love is better than wine." (*Cant.* $1^{2,4}$).

II

The author of the fourth Gospel was clearly an artist, and Canon Streeter tells us he was a mystic. It is assumed he had long to reflect upon his material, and we may suppose that on two pivotal points especially would he brood. So scrupulous an artist would search for a fitting introduction—a gospel in brief—setting forth "the transformation of human life" that came with Jesus; this eventually appeared in chapter two. In addition he would wish to suggest in unforgettable form the inner nature of the conflict between Jesus and His foes, leading to His arrest and crucifixion; this may have appeared eventually as the story of Lazarus. But in the anxious brooding on these two matters, we have all the circumstances needed to produce what the mystic might call a vision; the artist, a dream; and the evangelist a direct word of God, to be accepted without comment or question.

We need not labour the point that there must have been a good deal of dream activity on the part of the four evangelists. Some, at any rate, of their material must have come to them in this form, just as Peter's decision regarding the Gentiles took its final shape in a vision (*Acts* 10^{11}). But if we search the fourth Gospel with the utmost care we can find nothing that so resembles a chapter of dreams as does chapter two. The cleansing of the temple follows hard upon the miracle in Cana; perhaps, *because the two incidents have a certain resemblance*—a certain youthful exuberance of action! Rivers tells us that the peculiar character of a dream is "due to the fact that it is an expression of *early modes of mental functioning* which have been allowed to come into action owing to the removal of higher restraining influences derived from the experience of later life."[1] It begins to seem possible that in both these stories is expressed the impression made upon men by our Lord's personality, but expressed in the imagery natural to some ardent Peter or Son of Thunder before he had really learnt the mind of Christ—some fiery young soul who would solve all the world's problems by turning water into wine, calling down fire from Heaven to consume opponents, and offering physical resistance to those who would desecrate the Temple. The two pictures are striking and even

[1] *Conflict and Dream*, p. 50; *passim*.

autiful; but they must be spiritually discerned. They are notional products and if we disregard that fact we shall misread them. The account of the marriage in Cana begins with the phrase "the ird day," yet no one can tell us the previous date or event to which e are pointed back. It is difficult to believe the artist was merely reless; we shall assume the phrase is so emotionally charged that he d no eyes for its seeming incongruity and felt no necessity to explain s value. In some circumstances a little sign-post may be the most gnificant feature in a landscape. If any one of the eleven disciples d been asked to confess the associations which that little phrase had r him, he could make but one reply—the Resurrection of his Lord d the glorious spring-time of faith that His appearing produced. ne of them had denied Him; an associate whom they had helped to shion had betrayed Him; they had all forsaken Him and fled. When ey saw Him put to death their sun had set; and with the setting of at sun had fallen on their souls a long Arctic night so cold and cheerless at it seemed the day could never dawn again. But the miracle happens: Lo, the winter is passed, the rain is over and gone; the flowers appear the earth, the time of the singing of birds is come." *Heaven enters to fruitful union with Earth.* Their souls brim with joy; joy more tense because of the black shame and sorrow that went before. This s really the beginning of His signs; never had His disciples believed Him till then. If the reader should consider this fanciful he is asked consider a striking parallel in the religious experience of Verhaeren. udouin dwells upon it in *Psycho-analysis and Aesthetics*. He writes,[1] Ve can hardly avoid thinking of how Christ rose again on the third y, and how three days were needed to rebuild this Temple" of personal h. His chapter is valuable in that it reminds us that a writer's otional experiences inevitably haunt, control, and colour whatever would write.

This interpretation would remove another difficulty, the abruptness the conversation between "the mother of Jesus" and her son. difficulty vanishes at once if "the mother of Jesus" is a symbolic re in a vision or a dream. "The indolent shrinking back from the iculties of life is indicated . . . frequently in psychology and mythology by the symbol of the mother."[2] If "the mother of sus" should represent here the Judaism, or even the humanity, from ich sprang the Son of God; if, indeed, she should represent the human mpathy that was in Jesus and remained in the risen Christ then leed this once baffling figure is seen to be the final touch of genius ich makes the whole picture luminous. It was our Lord's human mpathy that first spoke to Him of the needs of men. By sheer mpassion He was tempted continually to do what was kindly, and to what was generous, though not supremely effective in bringing men

[1] P. 68.

[2] Silberer: *Problems of Mysticism and its Symbolism*, p. 274.

to God. But for the larger problems of life mere kindliness is no enough ; " What have I to do with thee ? ". Yet with fine insight th evangelist declares it was this gracious humanity of Christ that won th confidence of men and made possible His greater work. This it was tha said unto them " Whatsoever He saith unto you, do it." If the mirac of the Resurrection has coloured this picture, much of its detail supplied by the miracle of the Incarnation. Because Jesus was th Divine Son, He could ask men to do the strangest things, even to leav all and follow Him. Because the Divine Son was gloriously huma men had the heart to attempt the strangest things He asked.

S. TONKIN.

THE GUILD OF THE TRI-SIGMA.

THE education of our young people with a higher standard of Christia fellowship in view is not a matter that may be relegated out of han to a department, even though that department gathers in itself, as generally does, some of the finest elements in the community. Futili has attended so many earnest efforts to cope with the problem of linkin the young people to the Church because it has been regarded, almo exclusively, from the angle of the Sunday School. Everything w deemed to depend on what means and methods the Sunday Scho employed. The Sunday School must grade : the Sunday School mu make a highway of approach : the Sunday School must push th scholars up into the Church, often quite regardless of the quality of th fellowship or the character of its meetings. First and foremost th question is one of essential Churchmanship. The most telling—perha the only valid—argument that can be brought to make young peop eager for Church fellowship in days when everything is referred to th standard of the ideal, is the intrinsic attractiveness of the Church itse They feel that the noblest, most heroic, most beautiful elements in th life of the community should be revealed in that fellowship if it is to the goal of their achievement. This is youth's logic and it is true. a matter of fact if an earnest and hard-working Sunday School, aft years of faithful work, fails to push its elder scholars into a convention and uninspired membership it probably has done the real work of th Kingdom of God better than it knew.

Certain features of Church life, often seemingly regarded as taki rank among " indifferent things," have far-reaching effects in th connexion. The condition of the Church roll, the regularity or irreg larity of the week-evening service and its setting and atmosphere, f example, affect possible catechumens often far more than they the selves possibly are aware. If young folk grow up in a communi wherein the membership-roll is a mere list of names among which a a number of " duds "; if they are used to seeing the week-night religio

eeting easily abandoned or disorganised in the interest of some other thering of perhaps not more than social or recreative value ; if they ow that the gatherings where members are supposed to be found r prayer and worship are held under slipshod and depressing conditions some room heavy with associations that are not worshipful, who can ame them if it is impressed upon their sub-consciousness, beyond all e power of a teacher's eloquence to eradicate, that joining the Church not a very hopeful or beautiful business ?

Not the least among the reasons why a Church in earnest will deal th these matters, therefore, will be their effect upon the development the boys and girls growing up in its precincts.

After this arise questions of method. The fellowship being a reality, what means can its educational work among its young people be ade to culminate in that decision for Christ and His Kingdom which every boy's and girl's mind will then be associated with " joining e Church " ?

If one particular system (that of the Tri-Sigma Guild) is described attempting an answer it is because it has yielded excellent results and cause it embodies features that seemingly should not be overlooked. her systems can be and are being made to serve the same ends.

The Tri-Sigma method introduces an element of symbolism into worship and teaching. Eye-gate is as direct a way into Mansoul Ear-gate, but it has frequently been neglected. Moreover all young k are instinctively ceremonialists, and this fact may be made use of d, ere the impulse fades, be made a means of drawing out the more ding impulses of reverence and devotion.

The ordinary sessions of the Guild—called Synods—are held weekly. e members are " Companions ", and Companionship is open to yone of fourteen years of age and upwards. The particular Guild e described constitutes the senior department of the Sunday School, d the average age of its ninety Companions falls between twenty d twenty-one years.

The Synods are services for worship and instruction. In detail they made to vary as much as possible from week to week. In this way, ough short responsive and other liturgical forms are used, all staleness avoided, both in the order of the Synod itself and in the items of ich it is made up. An address or Scripture exposition is a usual ture, and a reading and hymns are always necessary. In other spect the Order of Synod is made up by the Warden from the service ms and symbolic ceremonies contained in the Ordinal. These service ms are short offices, of which the purpose will become apparent as our scription proceeds.

The Ordinal in use has been compiled with a view to both simplicity d variety. Its adoption ensures a certain coherence of worship and rk ; and, while opportunities for free prayer are afforded to those o have the gift for it, the little book makes the conduct of the Synod

possible to leaders whose gifts do not manifest themselves in tha direction, but who, in other respects, may be thoroughly equipped.

A new-comer begins the course as an " Attender ", and he or sh must make at least seven attendances at ten consecutive Synod before being received. Having secured election he becomes a Com panion by initiation. The initiation service is one of dedication, an during the course of it the candidate, having signed the Guild Roll, ha the white shoulder-badge of Companionship attached, and then, facin the Synod, is given the Guild Salute—" John Williams, we salute you Christ's Companion and ours, in this Guild of the Tri-Sigma."

One of the distinctive features of the Guild is the grouping togethe of Companions in threes. Before a candidate for companionship come forward for initiation two Companions are appointed by the Warde to be his " Soul-friends ", and throughout his Guild career these will b expected, by their help and watchfulness, to justify their title. The stand one on either side of him at his initiation and in subsequen graduations. They visit him in sickness, and any slackness on his par at any stage is their immediate concern.

It will be apparent that in the Guild life the inter-blending and cros blending of these Soul-friendships makes greatly for unity. A Warde judicious in his selection may obviate the peril of any kind of clique.

Graduation is another outstanding phase of Guild life. Designed t serve as a constant reminder of that progress of the soul without whic the complete Christian life is impossible, this system sets definite practical stages on the upward way—stages not too far apart and no too steep. If the minister of the Church is the Warden of the Guil he never can find himself a stranger to a young candidate fo Church fellowship. Seldom, too, will he find that Church membershi is regarded as being more than a natural and proper step to take.

But graduation, while it ranks Companions in stages in spiritua attainment, does not divide the Guild into separate classes. Grade must not be confused with " forms " in a school. They are indicate by the colour of the shoulder badge, but there is no grouping within th Synod.

The first grade is that of " Friend." To live in friendliness, withou envy and without pride, is the pledge.

The daily reading of a short passage of Scripture forms the basi of the requirements of the second grade; and a " Worshipper " is on who makes a stated, regular offering to the Church and who promises t attend Divine service at least once on a Sunday.

Upon these there follow in order " Abstainer ", " Remembrancer " (with a prayer pledge), " Communicant," and " Helper " (*i.e.* a Churc worker).

The intervals between graduations are regulated by two consider ations: (1) the Companion-graduate must have made twelve Syno attendances during any eighteen consecutive weeks in his previous grad

he necessity for constancy in fellowship as a condition of Christian rowth is thus enforced. (2) The Synod must be assured that the equirements of the earlier grades are being fully met. In gradu- tion one does not leave the " last year's dwelling for the new."

Each advance in grade is marked by a short service, in which the houlder-badges are changed by the Soul-friends and the Companion's ew grade is formally recognised by the Synod.

While every encouragement is offered to Companions to graduate, here is no compulsion resting upon them to do so. Constraint of this ind would be fatal to the best progress. Nor should the idea be ostered that Companions must wait for their graduation before they an make the advance that these stages denote. Experience proves hat under the impulse engendered by the system many will reach out o that which graduation merely seals long before graduation itself akes place. Particularly is this true with respect to the Communicant rade. Indeed, on paper the whole scheme of graduations may seem o present features that are arbitrary and even artificial ; but in working ttle that is arbitrary or artificial is encountered. A way of ascents eing presented, young people enter the Guild expecting progress of hemselves. Graduation in a series of dedication services then serves o define and register in a pictorial manner purposes of progress that ight easily die of sheer vagueness.

The Synod is the administrative court of the Guild, and Companions xercise a voting power that varies with their grade, the franchise nging from a one-value vote in the case of a non-graduate to a ten- alue vote in the case of a Warden. That the worth of one's judgment the Church depends supremely upon spiritual quality and attainment , of course, the truth herein enforced.

Those who have experience of factory and workshop conditions re aware how essential it is to safeguard the intimacies of Church life om becoming the topic of common talk. This is particularly the case ith regard to young people. If a guild is to become a " fellowship " the Christian sense some degree of reticence must be imposed. This ed is met by adopting an item from the charter order of some of the d English trade guilds. At the beginning of each Synod the " Synod andle " is lighted, and at the close it is extinguished. Whatever of a rsonal nature takes place between those two points is the private ncern of the Guild, and Companions at initiation pledge themselves " Keep silence with respect to the personal and internal affairs of e Guild dealt with while the Synod Candle burns."

Any Companion-graduate who wishes may take " Honours " as a otary. A promise is made in Synod (there is a little service of Accession ") that, for Christ's sake, at least once every month some t of Christian service shall be performed that would not otherwise have en done. This act must be in secret, but, in order that it may be ferred directly to Christ, an Oblation service forms a part of the

Synod every third week, in which the Votary, having fulfilled his pledge, seals his offering. Slips of paper are provided on which, before the Synod opens, are written in the fewest words the nature of the secret service rendered. The Oblation includes a hymn and, while it is being sung, the Votaries come forward in turn and, lighting the slips at the Synod Candle, drop them into a metal bowl which rests on a stand close at hand.

Participation in this feature of the Guild Offices is, like graduation, quite optional, but experience proves that it is welcomed by a number of Companions as enabling them to work in secret and yet make open confession of allegiance. Incidentally the Oblation serves two other useful ends: it preserves Votaries from slackness, and it is a constant reminder to all Companions of the need for service as an essential part of the Christian life.

The mention of service brings us to the "Tri-Sigma" (the three S's) the token of the Guild.

Sincerity; self-surrender; service: these are the Guild's pass-words and on these words the Great Rules are based to which every Companion is pledged at initiation. The three *sigmas* constitute its badge and its standard.

It is admitted that on paper the system described appears to be somewhat involved and intricate. In actual working it is simple and straightforward enough. What has been described is a fully developed Guild, meeting the progressive needs of a membership that has been continued in some instances for six or seven years. Obviously no Guild could begin *in medias res*. From the earlier and simpler features a Guild passes as a matter of course to those which its growth demands, and because "there is always something happening" the Synods do not grow stale. At least that is the testimony of one Companionship.

At the same time it will be recognised that no Guild of this type can be carried on successfully on happy-go-lucky, last-minute lines. Graduation especially—the most fruitful of all the branches—must needs be watched and directed with a care that is in every way pastoral. While an Executive is responsible for much of the routine, in practice the Warden exercises discretionary powers, and the tone and position of the Guild come to be largely what he makes it.

C. Ernest Watson.

THE CHURCH, THE MINISTRY, AND THE SACRAMENTS.

A POST-COLLEGIATE COURSE FOR MINISTERS.

For some time the College Board[1] has been considering how best to further post-collegiate study. The most feasible proposal appears

[1] The Chairman of the Board, Dr. Grieve, Lancashire Indep. Coll., Manchester, will be happy to answer any enquiries.

be a combination of the Summer School and the "Symposium" stem so long and successfully practised in Scotland. At two centres ancashire and Brecon) the subject of "Salvation" was dealt with this way in June of this year and the suggestion is made that next ar the subject might be "The Church, the Ministry and the Sacra-ents."

The appended syllabus and bibliography have been circulated Moderators in the hope that it might be of service in its present rm or as modified by local conditions. The idea is that the subject ould be studied during the winter months and that those attending Summer School should thus be in a better position to appreciate y lectures and to participate in any discussion.

THE CHURCH, THE MINISTRY AND THE SACRAMENTS.

I. The Church: Historical.

The Ecclesia of the New Testament and its antecedents. The Church in the Early and Middle Ages. Reformation ideas. Modern conceptions. Types of polity. Questions of union.

II. The Church: its (*a*) characteristics, (*b*) functions and (*c*) external relations.

(*a*) A Society of the Regenerate: the Community of the Spirit: the Body of Christ. The Church Covenant. The Church universal and local. The Church visible and invisible. The Church militant and triumphant. The Communion of Saints.

(*b*) Worship. Teaching. Evangelism. Discipline.

(*c*) The Church and the World. The Church and the Kingdom of God. The Church and the State.

III. The Ministry: Historical:

In Judaism and non-Christian faiths. In the New Testament and the Early Church. Medieval Developments and the Reformation.

IV. The Ministry: Its Nature and Functions:

Representative. Relation to the priesthood and ministry of believers. Questions of Apostolic Succession. The Call and its ratification. Its functions—prophetic, priestly, pastoral. Its perils and privileges.

V. The Sacraments:

Historical and comparative prolegomena. Grace and the means of grace. The place and value of the symbolic. The number of Sacraments. Baptism in New Testament and Early Church. Its subjects, mode and significance. The Lord's Supper: its origin and development. Medieval, Reformed and Modern conceptions.

Books suggested for study :

Ed. H. B. Swete : *Essays on the Early History of the Church and the Ministry.* (Macmillan).

T. M. Lindsay : *The Church and the Ministry in the Early Centuries.* (Hodder).

W. T. Whitley : *Church, Ministry and Sacraments in the New Testament.* (Kingsgate Press).

H. J. Van Dyke : *The Church : Her Ministry and Sacraments.* (Nisbet).

E. Hatch : *The Organisation of the Early Christian Churches.* (Rivingtons).

R. C. Moberly : *Ministerial Priesthood.* (Murray).

J. Oman : *The Church and the Divine Order.* (Hodder).

A. C. Headlam : *The Doctrine of the Church and Reunion.* (Murray).

T. R. Glover : *The Nature and Purpose of a Christian Society.* (Swarthmore Press).

The Free Churches and Reunion. (Heffer).

J. H. Leckie : *The Vocation of the Church.* (Clarke).

P. T. Forsyth : *The Church and the Sacraments.* (Longmans).

Bartlet and Carlyle : *Christianity in History.* (Macmillan).

J. G. Simpson : *The Conception of the Church.* (Longmans).

H. C. Beeching : *The Bible Doctrine of the Sacraments.* (Murray).

J. R. Cohu : *The Evolution of the Christian Ministry.* (Murray).

J. W. Falconer : *From Apostle to Priest.* (Clark).

E. E. Genner : *The Church in the New Testament.* (Kelly).

J. A. F. Hort : *The Christian Ecclesia.* (Macmillan).

W. M. Clow : *The Church and the Sacraments.* (Clarke).

Ed. Bell and Robertson : *The Church of England and the Free Churches.* (Oxford Univ. Press).

A. E. Garvie : *The Christian Doctrine of the Godhead,* pp. 375-409. (Hodder).

Arts. on Church, Ministry, Sacraments in *Encyc. of Religion and Ethics.*

FOREIGN IMPRESSIONS AND REVIEWS.

n und Wahrheit des Christentums. By GEORG WOBBERMIN. Leipzig: J. C. Hinrich. 2nd edit., 1926. 15 Mk. 50.

Vhat is Christianity? In circles where liberty of thought is practised prized this question is often asked and many different answers are given rding to the interests, or the outlook, or even the temperament, of iduals. That the question should be asked at all is a hopeful sign, t implies that men are not indifferent to the claims and the problems Christianity involves. That this is the case is further indicated by the that in recent years, and particularly in Germany, the problem of the ning of Christianity has engaged the attention of the most eminent logians, and has inspired some of their best known and most widely read ngs, three of which are Julius Kaftan's *Das Wesen der Christlichen ion* (1881), Harnack's *Das Wesen des Christentums* (1900), and ltsch's *Was heisst-Wesen des Christentums?* (cf. *Gesammelte Schriften*, II, 6-451, 1903). The book under review stands in this succession and is nportant contribution to the discussion of the questions they raise. e three Harnack's is the most significant. His eminence as the historian ogma, the charm of style rising at times to real eloquence, the deeply ious tone and the profound insight into the history of Christian thought, the book an immediate, a justly deserved, and a continuous popularity. nack's treatment of the problem was purely historical. He first con- ed the gospel, by which he meant the teaching of Jesus. This was wed by an account of the gospel in history. The course of history essed a doctrinal and an institutional development which, in his view, ured and even perverted the original Christian message. Enthusiasm orated and a religion of law, dogma, and form took its place. Even stantism could not escape from this danger. It confused or identified el and doctrine and set up the latter rather than the former as necessary ivation. One of the first criticisms of Harnack's interpretation of the ing of Christianity came from Alfred Loisy in his famous *L'Evangile et lise*, which got its author into difficulties with the authorities of his own ch, as may be seen from its sequel, *Autour d'un Petit Livre*. Loisy's contention was that the gospel was not a simple phenomenon, as Harnack tained, but a complex one, which could only be rightly understood when d in the light of the development it received in the Catholic Church. unchanging nature of Christianity is unfolded in the totality of a living ch and in its activities. Troeltsch broadened and deepened Loisy's ment in his essay, *Was heisst-Wesen des Christentums*. He would not ne the development to that exhibited by the one Catholic Church. All Churches make a contribution to this—and not only the Churches, but the sects and groups of mystics who stood outside the Churches. The le movement of thought with regard to God and the world must be taken account. This movement is continually bringing out new aspects of stianity, which is inexhaustible in its content and in its power to enrich ennoble human life. We may perhaps go even a step further and venture thought that until the world becomes Christian we shall not have an quate idea of the meaning of Christianity.

These few preliminary remarks will perhaps prepare the way for a brief unt of Wobbermin's attitude to the problem of the meaning of Christianity. volume before us, though complete in itself, is the third of a comprehensive

work entitled: *Systematische Theologie nach religionspsychologische Methode.* The first, which I am sorry to confess I have not read, is a Introduction to Theology, and discusses principles and methods since th time of Schleiermacher. The second is devoted to the Nature of Religion This I have only recently seen and have by no means adequately digested I shall therefore confine myself almost entirely to the third, which consider the problem before us.

After a brief but penetrating criticism of the standpoints of his immediat predecessors in this inquiry—Kaftan, Harnack and Troeltsch—Wobbermi considers the question of the origin of Christianity. He differentiates hi position from that of Harnack by saying that the preaching of Jesus by itsel is not, and never has been, the Christian religion. The preaching and th teaching are important, but not decisive, elements. What are the decisiv elements? His answer is a sound and in our view an incontestable one The total effect and the total impression of the personality of Jesus Chris originated the Christian religion. The earliest tradition is dominated by th person of Christ, by the conviction of His resurrection and ascension. Thi conviction is an historical fact of the utmost significance. Men did actuall think of Him thus and believe in Him thus. Various attempts have bee made in recent times to account for this belief, the science of comparativ religion providing the method and the material whereby these attempts hav been justified. The Orient and the Occident have been ransacked to fin clues and parallels that account for the undoubted belief of the early Church Greek rites, Greek cults, Greek philosophy, have all contributed to construction of early Christianity that ignores its most fundamental an decisive fact. The cult of the dying and rising god or gods was in som inexplicable way foisted on to Jesus of Nazareth. This prepared the wa and gave the original impulse to Christian thought and Christian propaganda A god descends from the upper world into the sphere of material and sensuou being, dies and rises again into the ideal world and guarantees to those wh trust him elevation to that world. The primary thing is the cult. Thi produced or originated the conviction of personal redemption. This agai comes to be regarded as mediated by Jesus Christ.

Now it is in connexion with this theory that Wobbermin develops hi most important principle or method. He would substitute for the metho of comparative religion the method of comparative psychology, if that is th best translation of *religionspsychologische Methode.* He anticipates wha he has to say on this method in the third chapter of *Das Wesen der Religio* (pp. 16-20, 62-100): "The fundamental religious experience belongs not to th sphere of rational reflection, but to immediate self-consciousness, the ultimat depths of the spiritual life of men." He develops this more in detail i *Das Wesen des Christentums* (pp. 71 and 72). In these pages he analyses th psychological structure of the religious consciousness, in which he distinguishe four or five strata. Beginning with the most fundamental these are: 1s religious experience, 2nd religious conviction, 3rd mental or intellectua expression, 4th and 5th representations or ideas of a primary or secondar kind. We can understand clearly what he means by the first three strata The 4th and the 5th are more difficult. The German word *Einzelvorstellunge* is difficult to translate. I gather from the constant use of this expressio throughout the book that he means representations and ideas that wer current in the Græco-Roman world and had received formal expression in th Mystery cults and in the philosophical schools. I hope that this difficult of translation and interpretation will not obscure the real point of importanc that emerges from this analysis of the psychological structure of the religiou consciousness. Religious experience and religious conviction are th

damental elements in the religious consciousness. They are, so to speak, causal elements, the decisive elements, the constitutive elements. Current as, current rites, current modes of thought may slip in, and, because they resent a certain analogy to Christian thought, create a superficial resemnce. But this must not be interpreted as an identity. Still less must y be regarded as originating the Christian thought. They may colour ithout causing it. Christian thought and Christian belief are the product he impact of a Person on the souls of men. The primary elements are the erience and the convictions based upon the experience. These in turn ermined the mental reactions and interpretations of evangelists and stles. Current eschatological ideas, or philosophical ideas, or mystery s, undoubtedly coloured those reactions and interpretations, and the ction of criticism is to disengage the fundamental elements and estimate m at their right value and assign to them their due importance as the sal elements. The method suggested by comparative religion turns this ole process upside down—or rather turns upside down the strata of the gious consciousness. It makes the current ideas and representations ived from the sources already mentioned the original sources of Christian erience. It accounts for Christianity by them and by them alone. The torical Jesus Christ is drifted out of the scheme. The whole scheme—bracing Christian belief and Christian worship—so to say, hangs in the air. nas no roots in experience and life. Christianity would never have come o existence on this basis, and even if it had it would never have survived. atever we may say about Mystery rites and philosophical speculations and ir influence on Christian worship and upon Christian thought, these latter not determine either Christian worship or thought. These were ermined by the tremendous impact of a wonderful Person, and by the faith, e and hope that this impact created and sustained. As Wobbermin puts "The Cultus is not the condition of religious conviction, but religious viction is the condition of Cultus." (p. 74). In other words, the Easter erience founded Christian worship and gave the primary impulse to istian thinking.

In my view Wobbermin has rendered immense service in his analysis the religious consciousness and his interpretation of the origins of stianity in the light of it. The roots of Christianity lie deep in experience history. To cut those roots means to destroy it and to rob mankind of mightiest hope.

What then was the conviction that sprang from the Easter experience? early chapters of *Acts* indicate this. God had not left His servant Jesus eath, but had raised Him and elevated Him to His right hand as Prince fe and Saviour, whereby He had shown Him to be the Messiah and had ointed Him the Judge of the living and the dead. He will prove Himself e such by His speedy return. Through this conviction religious life and ship were transformed and the separation from Judaism completed. w when this conviction, having an experience of Christ as its presupposition, ne to be expressed in the terms of thought (Wobbermin's third stratum) at form did it take? Doubtless that form was coloured by the *vorstellgsformen* (current ideas or systems of ideas), but it was not determined by m. At the heart of the Christian conviction was a strong ethical notheism which sprang from O.T. piety. The problem was how to relate the Person of Christ to that monotheism, how to assign to that son the decisive significance which was due to Him as the mediator of l's redemptive purpose.

Further, the experience of Easter was followed by the experience of ntecost. This likewise originated a conviction which came to influence

Christian worship and Christian thinking. A strong inherited ethic monotheism permeates the early Christian tradition, as Wobbermin shows his analysis of the Synoptic Gospels, the Pauline, the Johannine, and t Petrine writings, but the experience of Christ and of the Spirit originated transformation of this ethical monotheism into a Trinitarian monotheism the "Creator-God is the Redeemer-God and He is the God prevailing a ruling throughout history." This, according to Wobbermin, is t Trinitarian monotheism of primitive Christian faith, as a religious psych logical analysis suggested by the oldest sources understands it.

From what I have just said it will be obvious that there is a fundament difference between the standpoint of Wobbermin and that of Harna with regard to the origin and significance of Christian doctrine. Accordi to Harnack, dogma is a conception of the Greek spirit on the soil or grou of the gospel. This Wobbermin regards as mistaken and misleading (pp. 435-6). The impelling motive that led to the formation of the doctri of the Trinity was genuinely Christian. "It is a decisive element a characteristic of the Christian consciousness, and grows or springs fro religious experience in its specific Christian character." The ultima formulation of the doctrine of the Trinity may be open to the criticism th it owed too much to the *vorstellungsformen*. But this does not affect its re content (*Gedankengehalt*) which rests on experience and is determined by t convictions that spring from experience.

I fear I have confined myself to a single point in a valuable book which full of suggestiveness. Wobbermin applies his psychological method round, with most interesting results in his analysis of the Kingdom of Go the Creeds of Christendom, the idea of Creation and of Providence. He specially helpful in estimating the bearing of modern science upon t Christian idea of creation. A distinction must be drawn between the deta of the process of creation and the conception of the whole world as a resu of the activity of God (*cf.* p. 351). The process of development is depende on the Will of God. Here again the *vorstellungsformen* in which the doctri of creation has been presented or represented may obscure the religio content; but a consciousness of their inadequacy must not shake our fai in the religious content which is grounded on experience and convictio And as regards the origin of Man it is important to remember that t religious motive is concerned rather with his destiny: the full meani and content of life is determined by its end rather than by its beginnin The Christian doctrine of Providence presents a complete antithesis to th of Cicero formulated by the latter in the words: "The Gods watch ov the great things, but the little things they neglect" (*De nat. deorum*, II., 6 On the other hand Christian thought maintains that everything that m experience may be a means to fellowship with the eternal Life of God. B the individual must, in faith, purpose this. For in the Christian religion t greatest weight is attached to the decision of the individual will (p. 27 Natural laws are not to be viewed as standing between God and the wor They are not absolute. They present the logical order of the world our experience perceived by us, and do not prevent us from tracing all to Go

Finally, in the chapter on "The Absoluteness of Christianity," Wobberm claims that the nature of Christianity is not to be understood merely following the course of its history, but by penetrating to the specifica Christian motive and the specifically Christian conviction. The Christi religion claims to offer or to furnish completion and perfection to the religio life. It makes this claim more fully and intensely than any other religio and in doing so it meets and satisfies the deepest needs of the soul. No oth religion can compare with Christianity in this respect. Buddhism, to whi

Vobbermin devotes a searching criticism, is unsatisfying, and especially in its iodern European form. It offers redemption from suffering, but Christianity ffers a redemption of a more positive kind, truly a redemption from sin and uilt, but a redemption which has as its end eternal fellowship with God.

W. BLACKSHAW.

esus de Nazareth. Par MAURICE GOGUEL. Paris: Payot. 1925. Original price 15 fr.

esus the Nazarene. By M. GOGUEL. Trans. by F. STEPHENS. Fisher Unwin. 1926. 12s. 6d.

The sub-title of this important book, "Myth or History" indicates s scope and the problem it discusses. The problem is one of fact, and it an only be settled by following the hard and narrow path of historical ethod. It is not easy to pursue this method or keep rigidly to this track hen the subject of the discussion affects our deepest hopes and ideals. t is almost impossible to be disinterested in an enquiry of this kind. Ought e to try to be? Does not our interest make more acute our perceptions nd more eager our efforts after truth and reality? M. Goguel admirably ombines the qualities that justify us in regarding him as a critic of first-ate importance. He is constructive and positive; he is courageous in facing ifficulties, he is clear and forceful in his argument; and he writes with all the legance and eloquence which a master of French style so often commands.

The English translation, wherever we have compared it with the original, excellent. Naturally there are some mistakes—what translator is mmune from them? We can forgive him for passing such a misspelt German ord as "Erläntenung" (Erläuterung) when it is also incorrectly spelt in he French edition (Erläutenung). We must also be tolerant of wrong eferences (*e.g.*, note p. 209, both wrong) as few people take the trouble to erify them. These are only small points and are hardly worth mentioning. roof reading is a tedious but an inevitable task and no author can afford to eglect it. Mr. Stephens has given us an accurate translation and we we him a debt for presenting in an English dress a work by a French scholar hich cannot fail to attract considerable attention in this country.

Perhaps the question whether Jesus of Nazareth is myth or history is ardly a live issue with us. But it is live enough in France. I am not aware any first-rank British scholar who would raise it or who has seriously aised it. But Dr. P. L. Couchoud's *Le Mystère de Jésus* (1924)[1] ought not be dismissed in too cavalier a fashion. It has more than literary charm. has spiritual tone and elevation, and betrays an earnest effort to pene-rate into the spirit of primitive Christianity. Yet M. Goguel is compelled describe it as the dream of a poet rather than the work of an historian. Dr. Couchoud even plays the rôle of a prophet, for, after describing how esus was regarded in the seventeenth and the eighteenth centuries, he escribes how he will be regarded in the year 1940. "Jesus will have ntirely passed from the plane of material facts into that of collective ental representations." (p. 107). Here as well as in other places he appears adopt the group theory of the origin of religion, which is associated with he name of Durkheim and his colleagues of the *Année sociologique*. This as been critically examined by Prof. Webb in his *Group Theories of Religion* 1916) and more recently by Dr. Malinowski in the first Essay of *Science, Religion and Reality* (1925), so that I need say no more about it. M. Goguel nce more examines the non-christian testimony concerning Jesus, and he s particularly acute and illuminating when he comes to deal with that of

[1] Cf. *Congregational Quarterly*, III., p. 96.

Flavius Josephus. In his works, as we read them, Jesus in mentioned twice, in the eighteenth and the twentieth books of the *Jewish Antiquities*. The first of these passages is strongly suspected to be an interpolation. If Josephus had really said of Jesus, "if he can be called a man," and "he was the Christ," if he had spoken of resurrection, of miracles, of the fulfilment of prophecies, he would have been a Christian. At the same time it must not be forgotten that both Burkitt and Harnack are among the defenders of its authenticity. Goguel urges that while the passage betrays evidence of a Christian hand, the interpolator may have confined himself to retouching what Josephus had written. Whatever we may think of this, Goguel's explanation of the silence of Josephus as to the Christian movement is helpful, even if we admit his silence about Jesus himself, as it explains the latter as well as the former: "The writer desired to flatter the Romans and gain their good graces. To do this he expunged from the picture he drew everything likely to offend or excite their apprehension. Thus it is that he has scarcely at all spoken of the Messianic cult which nevertheless constituted the centre of Jewish thought in the first century. That he did so was because this cult was a menace to Rome, for the Kingdom of the Messiah could only be built upon the ruins of the Empire." (p. 37). Josephus also portrays John the Baptist as a moral preacher, but passes by unnoticed everything which presented him as the prophet of the Messiah, the one to announce the baptism of fire. (Cf. *Antiquities*, XVIII., pp. 116-19). The little that Josephus preserves of Messianism is used by him to flatter authority by connecting the Messianic prophecies with Vespasian. Without posing as experts in this field, we feel that this argument is impressive and turns the argument from silence—always a dangerous one—against those who use it in support of the thesis that Jesus was a mythical and not an historical figure. Goguel concludes that the silence of Josephus was not the silence of ignorance, but the silence of prudence and fear—a silence actuated by interest. He did not wish to compromise himself and with himself the Jewish people. Without wishing to be unjust to him, was not this in harmony with his known character? Goguel urges with regard to the silence of Philo that it suffices to remember that he died shortly after the year 40, and there is nothing to prove that Christianity had reached Alexandria before this date (p. 38). He admits that what Roman authors say about Jesus and Christianity amounts to very little indeed. But to make the argument from silence convincing two conditions are required which are not satisfied in the case before us. "The silence must be complete, which it is not (cf. Pliny) and the silence must have a real signification. But Pliny, Tacitus and Suetonius agree in seeing in Christianity only a contemptuous superstition. It interested them only just so far as it was a cause of social disturbance. They only mention it to relate the measures directed against it, not to inquire into its origin, and still less to write the history of its real or supposed founder."

M. Goguel has an interesting chapter on the polemics of the opponents of Christianity, and he endeavours to show the bearing of these on the problem of the historical reality of Jesus. It was upon the ground of the Gospels that the opponents of Christianity took up their position. They called attention to the lack of culture of the Evangelists, pointed out the incoherences, contradictions, and improbabilities in their narratives, but they never stigmatised them as purely fictions. They only attempted to give to the story of Jesus an interpretation which eliminated from it the miraculous and the supernatural; they did not contest its veracity. It is suggested that the Church suppressed such subversive documents; but it is not easy to see how the Church could have been completely successful.

uld not the opponents of Christianity have taken good care that they uld survive? We can hardly conceive of an argument more deadly and re dangerous to the propaganda to which the Church was committed than argument that the Gospels were not based on history. Further, while polemical anti-Christian document belonging to the first century has ne down to us, it is possible to form some idea of its quality by the influence exerted upon Christian tradition. The Gospels were not written to isfy the curiosity of historians, but to gain men to the faith and to engthen the convictions of those already won. We should expect therefore find an apologetic motive which would influence their form. M. Goguel nts out that there is nothing in the Gospels to suggest that their writers themselves to be under the necessity of defending the historical reality the person of Jesus. And as far as the Docetists were concerned, they did contest the Gospel history, but attempted to give it an interpretation harmony with their own ideas If they had had the slightest reason to nk that Christ was no more than an ideal person without historical lity they would have not expended such treasures of ingenuity to give interpretation of His story which cut Him off completely from too imate contact with humanity. The Docetists as well as the opponents of ristianity may therefore be regarded as witnesses to the Gospel tradition.

Naturally and inevitably M. Goguel devotes an important and a long tion of his work to Paul. The opponents of the historical reality of us require both skill and ingenuity to dismiss Paul's evidence. This is cially the case with Dr. Couchoud, as he admits the authenticity the majority of the Pauline epistles. "They are the most advanced montory on which we can stand in order to penetrate the iridescent t that shrouds the early days of the Christian faith." (*Le Mystère de us*, p. 77). If we except the *Ephesians* and the Pastorals the authenticity the Pauline Epistles is generally admitted to-day. None could possibly y therefore that the Cross and the death of Christ have a prominent e both in the life and in the theology of the apostle. M. Goguel regards ul as a witness to the reality of the Cross before his conversion, and hin a few months of the day of its erection on Calvary. His persecuting l had been inspired by the spectacle, so abhorrent to a Pharasaic Jew, men and women who proclaimed themselves disciples of a madman ose pretensions had been condemned by the Sanhedrin, who had been ified, "hanged on a tree." He considered the Christians blasphemous l sacrilegious. It was his duty to assist the authorities in suppressing m. "So that it may be said that the Cross dominated the period of l's antagonism to Christianity, just as later it was to dominate his ught." This is a decisive objection to any theory that would remove the *le* Gospel story from the plane of historical reality. The fact of the th of Christ is the key stone of the arch of his theology. From the essity of explaining this arose the Pauline doctrine of redemption.

The very fact that we do not find in Paul a homogeneous conception of cause of Christ's death may be regarded as an evidence of its historical lity. We should have expected this if the entire history of Jesus had n a creation developed from myth or doctrine. The fact was so great, baffling, so far-reaching in its effects, that we should expect to find early istian thought hesitating and oscillating between various interpretations. ese two chapters on Paul and his theology are most suggestive and uable. They avoid too much technical detail and would be a real help those who are perplexed and who would welcome expert guidance.

The chapter on "the theory of the prophetic origin of the gospel tradition" tains a frank statement of a difficulty which many earnest minds have

felt. The problem of the relations between prophecy and the Gospel histor is a difficult one. There are some incidents or modifications of incident that seem to be due to prophetic exegesis. M. Goguel makes frank admissions in this connexion, as for example the flight into Egypt (*Matt.* 2[15]) fulfilling the words of *Hosea* 11[1], which in the original text related to the people of Israel and not to the Messiah. But it is one thing to say that prophecy has influenced the Gospel tradition, and quite another to say that it has created it. Once again in this connexion we return to the Crucifixion, which had such a firm and such a prominent place in the tradition. This is for M. Goguel and for us all a point of capital importance. Is the account of the Crucifixion the relation of a real fact, or is it derived from the supposed fulfillment of certain prophecies previously read in the Old Testament? If the latter alternative were the correct one we should require more evidence than we have that a doctrine of a suffering Messiah was held in the first century. Strack and Billerbeck point out in their Commentary (II., p. 274) that we learn from the New Testament that in the days of Jesus a suffering Messiah did not correspond to the Messianic hopes of the Jewish people. The Gospels, Acts and Epistles give indications of the difficulty felt in connecting suffering with the Messiah. Diligent search had to be made to discover in the Scriptures a demonstration of the necessity of the Messianic sufferings. *Isaiah* 53 was not connected with the idea of the Messiah either in the popular view or the learned view in Jewish circles in the first century. M. Goguel therefore concludes that there is very small *a priori* probability that the Scriptures suggested the idea of the crucifixion of the Messiah. It is precarious to rely on *Ps.* 22 ("they pierced my hands and my feet") when the Hebrew text, very probably corrupted, runs: "Like a lion my hands and my feet." Critics must be reduced to extremities and must be very much dominated by a theory when they fall back on such methods as these to demonstrate the thesis that Jesus only existed in the imagination. Such arguments seem so far-fetched that many of our readers will wonder why we occupy so much space in discussing them. But M. Goguel deals with them so thoroughly, so honestly, that no one could read this book without having his confidence strengthened in the historical reality of Jesus Christ. In his closing chapters on the Gospel Tradition there is one point that ought to be mentioned, though it may not commend itself to all our readers. The defence of the historical value of the Gospel tradition does not necessarily involve the entire exclusion of folk-lore elements, such, for example, as the darkness, the earthquakes, the resurrections at the time of the death of Jesus. Parallels to these have been collected by Saintyves in his *Essais de Folklore biblique* (1923).[1] But they are of secondary importance and have no organic relationship with the essentials of the narratives. It would be as foolish to say that such elements undermine the historical value of the Gospel tradition as to say that Julius Cæsar never existed because Plutarch, Virgil and Ovid have related that his death was accompanied by signs not less extraordinary [than] "Transformation and creation are two very different things, and the factors which explain the first do not suffice to explain the second." M. Goguel's final word is: "The historical reality of the personality of Jesus alone enables us to understand the birth and the development of Christianity."

W. Blackshaw.

[1] Cf. *Congregational Quarterly*, I., pp. 479-482.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1926 unless otherwise stated.)

Preaching in Medieval England. By G. R. OWST, M.A., Ph.D. Cambridge Univ. Press. 17s. 6d.

Reality in Worship. By W. L. SPERRY, D.D. Macmillan. 10s. 6d.

Dr. Owst's " Introduction to Sermon Manuscripts of the Period 1350-1450 " is a worthy addition to the Cambridge series of studies which is lighting up medieval England. When once Dr. Owst is through his Preface he settles down to give us, in readable and attractive fashion, the result of long and arduous researches into the none-too-easily available, and certainly none-too-easily decipherable, MSS. of the period. His book is divided into three sections: the first treats of " The Preachers "—" Bishops and Curates," " Monks and Friars," and " Wandering Stars " ; the second tells of " The Preaching Scene "—cathedral, church, cloister, cross, and procession ; the third deals with " The Sermons "—their types, how they were made, and of manuals and treatises on preaching, especially the *Summa* of John Bromyard, the Dominican. To a wide knowledge of his subject, and skill in manipulating his material, Dr. Owst adds a gift with the pencil which has produced some pleasing sketches.

The book raises many points of interest, practical as well as historical, for, after all, the preacher's art is the same in every age. It is true, of course, that in an age that knew neither printing nor newspapers the preacher had advantages that his modern representative lacks, but, on the other hand, his audience behaved in a way that the present-day " wandering star " would find extremely trying. The similarity between the preacher's task in Dr. Owst's period and in our own times is continually evident: we hear of the wayward thoughts of listeners (caused in the old times, of course, by demons and fiends) ; of the provision of books to supply preachers with illustrative matter ; of the importance of gaining the attention of the congregation with the first words of a sermon, *etc., etc.* Strikingly modern too are the contrasts made between the comfort and wealth of the clergy and the poverty of their Lord. An old hag seized the bridle of the richly caparisoned palfrey of the great theologian who had preached on Palm Sunday on the humility of Christ and cried, " Master, was the Lord's ass like that ? " ; and Bromyard himself denounces the lover of good cheer " who proclaims the poor man Christ, with a fat belly and ruddy cheeks."

Two other points may be mentioned. We have often emphasised the need for research into the possible continuity of the Lollard Movement and the religious aspect of the English Reformation which ultimately found its expression in Puritanism. Dr. Owst's work is of great help in this direction, though he frequently, and rightly, insists on the fact that there was widespread criticism of abuses *within* the Church during his period. If he can in further works throw a bridge " across the chasm of Reform " it will be a remarkable achievement, especially if he can prove his unqualified statement (made apparently with Richard Rolle mainly in mind) :

" This after all is where our stubborn Puritan temper comes from—not from Protestant Geneva, or Wittenberg, but mediæval Yorkshire."

Again Dr. Owst brings out clearly what is often forgotten, the fact that the preaching of the terrors of hell was not an invention of Calvinism. As he puts it, " the acerbity of Reformation Protestantism was only the acute neurosis of once terrified children reared in the mediæval nursery." [By the way, the press readers of the Cambridge Press are not often caught napping, but in both these quotations they have given us *mediæval* instead of their usual *medieval.*] Fear was one of the main instruments—if not the main instrument—used by the medieval preacher. What better way had he of gaining attention than by lurid pictures of torment ? Imagine a barrel, with hot sharp nails that cannot be avoided ; then think of nails infinitely hotter, infinitely sharper, which must be endured for ever. Lydgate's (?) poem, " Remember man thow are but wormes mete " was frequently paraphrased to warn the hearers that he " who now rears and possesses mighty palaces " will one day have " a hall whose roof touches his nose." To hear some Catholics with varying prefixes talk of Calvinism one would never imagine that horrifying descriptions of Purgatory were employed to sell Indulgences or warn to virtue.

It is a pleasure to receive the fruits of research such as this scholarly volume offers. We hope that in a future work Dr. Owst will assist us to get about these manuscripts without waste of time by giving us some sort of introduction or catalogue.

Every person whose duty it is to conduct public worship should read and ponder Dean Sperry's book, the American flavour of which does not detract from its general usefulness. Dr. Sperry has rapidly made a name for himself as one of the most penetrating and provoking of Congregational writers on the other side of the Atlantic, and this book deserves more than one reading.

Its sub-title, " A Study of Public Worship and Private Religion ", gives the correct impression that it is far more than a *vade-mecum* for the minister of religion. Its thesis is that " the act of public worship addresses itself to a kingdom of ends in human experience, and celebrates the realities there discovered," and the titles of some of the chapters—" Christian Realism," " Religion as Love," " The Moral Uses of Joy," " Worship as Art and Science," " Objective and Subjective Worship "—suggest the nature and width of the treatment.

It is perhaps due to a desire to be impartial, but throughout the book Dean Sperry seems to exalt the " Catholic " contribution to life and worship unduly, and to depress the Protestant contribution in a corresponding degree; his estimate of the prophetic element in the preaching is strangely lacking in force and fervour. On praise in general, and the use of subjective hymns in particular, the book is extremely good. We can suggest no better volume for discussion by a ministers' seminar or fraternal.

EDITOR.

Essays Catholic and Critical. By MEMBERS OF THE ANGLICAN COMMUNION. S.P.C.K. 10s. 6d.

Collections of essays on theological subjects are frequently disappointing, though there have been instances where such collections have been valuable both as records of progress and as contributions to knowledge. *Lux Mundi, Foundations, Concerning Prayer* and *Liberal Evangelicalism* come to mind as volumes that have helped to clarify thought and to forward learning. The Rev. E. Gordon Selwyn, the Editor of *Theology*, is responsible for a new collection by scholars whom most people would label " Anglo-Catholic."

ne or two of the essays are so thorough and so suggestive that it would e possible to occupy a whole issue of our journal in discussing them. As iat is out of the question it may serve our readers best if we indicate the tles of the chapters. In the first section, "The Emergence of Religion" is ealt with by Dr. E. O. James, "The Vindication of Religion" by Prof. . E. Taylor, and "Authority" by Dr. A. E. J. Rawlinson (gingered up by ie Rev. W. L. Knox). In the second section we have "The Christian onception of God" (the Rev. L. S. Thornton), "The Christ of the Synoptic ospels" (Sir Edwyn Hoskyns), "The Incarnation" (the Rev. J. K. Mozley), Aspects of Man's Condition" (Dr. E. J. Bicknell and the Rev. J. K. ozley), "The Atonement" (the Rev. K. E. Kirk) and "The Resurrection" he Rev. E. G. Selwyn). The last section contains "The Spirit and the nurch in History" (the Rev. E. Milner-White); "The Reformation" (Prof. amilton Thompson); "The Origin of the Sacraments" (the Rev. N. P. 'illiams) and "The Eucharist" (Dr. Will Spens). It will be observed that iis arrangement tends to suggest that the whole range of religion is covered, id that the crown of a movement which began with humanity is to be und in "the Catholic View of the Eucharist." Much more than a volume, owever, is required for such an ambitious project, and *Essays Catholic id Critical* has yawning gulfs in its survey and in its logic. Prof. Taylor's iapter is especially good, and the Rev. N. P. Williams's statement of the se extremely lucid. The historical chapters strike us as being the weakest the book, the point of view of which is well illustrated by the dictum in e concluding chapter:

> "The Eucharist is that part of the sacrifice of Calvary which, by our Lord's appointment, expressly invests His death with its significance."

EDITOR.

ie Cambridge Ancient History. Vol. IV. Camb. Univ. Press. 35s.

This volume deals with the sixth century B.C., and mainly with the rious developments in Greek civilisation during that period. There are o interesting exceptions: namely, the chapters on the Etruscan Age in ly by Prof. Conway, and those on the Persian Empire of Cyrus and Darius, the late Dr. Buchanan Gray, the latter of especial interest to many readers THE CONGREGATIONAL QUARTERLY, as being probably the last pieces of work that will be published.[1] Mr. Munro, who re-tells the story of Marathon id Salamis, occupies the position as Rector of Lincoln College, Oxford, ich, a generation ago, was filled by Mark Pattison, with Pater as a some- nes disconcerting neighbour at Brasenose. Certainly these chapters bear e marks of that enthusiasm for detailed research and exact historical owledge which Pattison did so much to foster at Lincoln. To read Mr. unro's pages is to realise what immense strides have been made, even in e study of this relatively well-known period, since the days of Grote. xcavation and archæology are continually filling in gaps and making a uer perspective possible. The shade of Walter Pater would linger more vingly, perhaps, over the chapter on Greek Art by Prof. Beazley, whose owledge of Greek vases is as unique as it is comprehensive—he is a mparatively young man, but he has a first-hand acquaintance with almost l the principal collections in Europe and America. The studies in this ok are not as a rule confined to specific areas, but deal rather with the whole rld of Hellas from various points of view. Thus constitutional develop- ents are discussed by Prof. Adcock and Mr. Walker. Prof. Ure describes e outer circle of Greek settlements on the northern shores of the

[1] Except, of course, the remainder of the *I.C.C. Isaiah*.

Mediterranean, whilst Mr. Hackforth deals with the clash of Carthaginian and Greek in Sicily. There are a few pages on coinage by Dr. G. F. Hill of the British Museum, and a section by Prof. Bury on the literature from Hesiod to the Persian wars, perhaps the best part being his discussion of Pindar. Literary art sometimes disguised ugly realities. The traditional religion of old Greece was very like that of South India to-day, and Pindar did no service to human progress when he threw the glamour of his beautiful words over the mean and tawdry details of wholesale temple prostitution at Corinth.

The Biblical student has constantly to bear in mind after the beginning of the Saite period (*c.* 700 B.C.) the contemporaneous development of Greater Greece, and its achievements in commerce and industry, in banking and transport, in colonisation, in political practice, as well as in philosophy, literature and art, and, last but not least, in religion. Perhaps, after all, the chapter which would have most interested Pater, or from another angle, the lamented James Adam, is that which Mr. Cornford has contributed on the religion and philosophy of Hellas in this century. Mr. Cornford has grasped the essential interrelation of these two realms of thought and practice and has treated them together. He shows very clearly that Greek philosophy was either religious or anti-religious at this time. Thus Pythagoreanism was no mere system, but very definitely an enthusiastic faith, involving religious experiences, whilst the work of the Milesian schools was, on the other hand, a rational intellectualism antagonistic to all emotional intuitions and destructive of any cults or beliefs so based. Mr. Cornford swings us from old Greece to South Italy and back again as he traces the currents of religious thought that stirred men's minds in the Greek-speaking cities. A very useful distinction is drawn between the nature of the Orphic teaching, which influenced the Italian Greeks, in especial, so powerfully, and the local mystery initiation ceremonies of older Greece. Whilst Orphism was a widespread revival movement, which made converts by the thousand, and formed a basis for the logical and articulated, but still definitely religious teaching of Pythagoras, the thinkers of the schools on the Asiatic seaboard were an intellectual *élite*, to whom questions of mystic communion or of moral conduct were alike irrelevant. We think that Mr. Cornford might have laid more weight on the possibility of Egyptian and Asiatic influences, but at any rate he has made plain the essentially sceptical and aristocratic nature of much Greek thought. The typical Greek thinker of the period is an aristocrat (or at any rate an aristocratic *bourgeois*) in temper, and shares to the full that insolent confidence of the aristocrat in his own superiority which is often accompanied by a scepticism regarding moral and religious values none the less real because it poses as tolerance. Against this attitude, the product of wealth and comfort in the big mercantile centres of the time, the earnest and lovable Pythagoras stands as a rebuke.

In spite of the inevitable predominance still accorded to Athens, the writers here assembled have managed on the whole to give what we believe is a more nearly correct view of the Greek at this time than the older picture of him as a philosopher and artist. Thinkers and artists existed, but as they did in the Italian cities of the Renaissance, supported by communities of wealthy merchants. The typical Greek of Pindar's time, like the Renaissance Italian, was craftsman or banker, trader or shipowner. They were a new people, enterprising and practical, rather than, like their neighbours the Egyptians, heirs of many centuries of artistic and intellectual, if decadent, culture. In many ways they remind us of the Elizabethans. Greek civilisation occupies perhaps not quite so original or unique a place in history as is frequently assumed.

J. P. Naish.

Gothic Version of the Gospels: A Study of its Style and Textual History, By G. W. S. FRIEDRICHSEN, M.A., D.Lit. Milford. 21s.

he surviving parts of the Gothic version of the New Testament, which signed to Ulfilas (Wulfila), "the apostle to the Goths," have a double est. They are, on the one hand, the oldest monument of the Teutonic p of languages, belonging as they do to about the middle of the fourth ury, and on the other hand their early date gives them some importance he textual criticism of the N.T. Dr. Friedrichsen's careful and learned is a study of the Gothic Gospel version from both these points of view. among us are competent to criticise the first part, and I am not among number. Certainly the second part should not be neglected by any ent of the N.T. text. Among various important observations made by uthor is the fact that there is greater uniformity of rendering in *Matthew John* than in the other two Gospels. This is best explained by the fact the manuscript, Greek or Latin, from which the Gothic version was slated, contained the Gospels in the "Western" order, *Matthew*, *John*, , *Mark*. *Luke* and *Mark*, also, it appears, have been more influenced ne Old-Latin version than the other Gospels. In the view of our author original form of the Gothic Gospels was entirely uninfluenced by the Latin, being a translation of the Greek. The Latin influence on the ic Gospels is sufficiently explained by the historical circumstances of ifth and sixth centuries, when Latin had become to the Goths a second uage. Almost a generation has passed since Burkitt proved that the x Brixianus (f) represents the Latin side of a Gothico-Latin bi-lingual. most sensational part of Friedrichsen's book is the argument that the x Palatinus (e) represents the Latin side of a still earlier Gothico-Latin gual. It will be interesting to see what Vogels has to say to this estion, since his recent careful study of the *Evangelium Palatinum* ster i.W., 1926) contains not a single reference to the Gothic, though he avours to explain the Europeanisation of this "African" text in his way. Friedrichsen argues very forcibly that there is no adequate n for assigning the prefatory matter in the Brixianus to Jerome's ic correspondents, Sunnia and Fretela, and he makes some useful remarks ne punctuation and interpretation of that preface. A few errors and rfections do not affect the importance of this interesting work.

A. SOUTER.

econstruction of the Old-Latin Text or Texts of the Gospels used by Saint Augustine, with a study of their characters. By C. H. MILNE, M.A. Cambridge University Press. 10s. 6d.

bout the end of the fourth century, St. Augustine of Hippo began to ne Vulgate revision of the Old-Latin Gospels, issued by St. Jerome in But, though he was not converted till a year or two after date, Augustine did not at first use the Vulgate. It is evident that nust have employed some Old-Latin MS. or other. Two of our ving Old-Latin MSS. of the Gospels, the Codex Bobiensis (k) at n, and the Codex Palatinus (e), now for the most part at Trent, are n to belong to the African branch of the Old-Latin. It is therefore a ral conjecture that the great Saint, native of Africa as he was, used an an type of text. Mr. Milne has laboriously gone through all the Gospel ations contained in the first fifty of his one hundred and eighteen sur- g works, has discarded all those that agree for some reason or other the Vulgate form, and has arranged all the remaining quotations accord- o their places in the Gospel text. These he has set forth in a left-hand nn and opposite it, in the right-hand column, he gives the text of k and

of e, for purposes of comparison. By the use of thick type he shows thei common agreements against the Vulgate. He has thus performed a valuabl service to the student of the Gospel text, whether in Latin or in Greek Not content with this, he has examined the Vulgate quotations in th *De Consensu Evangelistarum*, and has shown that they agree most closel with the Spanish Vulgate MS. *Codex Cavensis*—an interesting discovery, a Spain was in matters ecclesiastical the child of Africa. Mr. Milne has als written an interesting introduction, with important " supplementary notes, and deserves a most hearty welcome to the small company of investigator of the Latin Bible.

A. SOUTER.

A Greek-English Lexicon. Compiled by HENRY GEORGE LIDDELL, D.D and ROBERT SCOTT, D.D.: a new edition, revised and augmente throughout by HENRY STUART JONES, D.Litt., with the assistance o RODERICK MCKENZIE, M.A., and with the co-operation of man scholars. Part 2: ἀποβάλλω—διαλέγω. Clarendon Press. 10s. 6d. fo each of ten parts; four guineas for the complete work.

After a short interval of some fifteen months we have to welcome th second part of this great work. Constant use of the first part has onl confirmed one's sense of its immense value. The authors need not be dis couraged by captious German criticisms, which deliberately ignore th strictly defined scope of the work. While the vocabulary of the Greek Ol and New Testaments is fully recorded, the Greek Fathers are excluded as properly reserved for the Greek Patristic Lexicon, which has been i preparation for a number of years. Greek is perhaps of all subjects the on about which the British have least to learn from other people, and this boo seems almost beyond criticism.

A. SOUTER.

How Natives Think. By Professor L. LÉVY-BRUHL. Translated by Lilia A. Clare. Allen & Unwin. 12s. 6d.

Professor Lévy-Bruhl's later work, *La Mortalité Primitive* is already know to English readers, having been translated by Miss Clare in 1923. Th present volume is really the earlier of the two and will be very welcome i its English dress as the two together form one work and are both necessar to the understanding of Professor Lévy-Bruhl's position. This is in effec an exposition of what he regards as the pre-logical mentality of savag peoples due to their tendency towards " collective representations " or ideas He argues that the savage mind looks out upon the world in a way peculia to itself and discovers in all phenomena meanings and intentions whic have no real ground in ordinary logic: this is due to what might be called collective rather than an individual habit of mind. He illustrates hi argument by a careful and exhaustive study of this type of mentality i connexion with language, numeration, and the various institutions an practices of savage life. His book, therefore, contains an extraordinaril valuable collection of material both for the anthropologist and for th student of psychology. There is no need to question his assumption o the immense importance of all social considerations in influencing th outlook and practice of primitive humanity. It must, however, be seriousl doubted whether he has made out his case for regarding this as a proo that savage mentality is pre-logical. No ordinary observer of human menta processes can question the fact that even among civilised peoples all menta processes and ideas are by no means always governed by strict logic At the same time the minute investigation of the savage mind has no doub

eat deal to teach us in regard to the development of mental processes rally. In this respect Professor Lévy-Bruhl's work has already become st classic, and it is certainly a great advantage to have it in a form hich it can be made much more widely accessible.

W. B. SELBIE.

Glands Regulating Personality. By L. BERMAN, M.D. Macmillan. 14s.

Dr. Louis Berman of Columbia University is already well-known as an rt in physiological psychology. The book before us is a study of the n of the glands of internal secretion—chiefly the thyroid, pituitary and nal glands—on the formation of character and personality. No one, of se, now questions the very close relations which exist between mind and , and body and mind. So far as his physiological researches are con- ed, Dr. Berman makes out a good case for the influence of these obscure d secretions on the development, not only of our physical frame and tions, but also of our mental processes. At the same time he seems ay undue stress on the fact that physiological influences come first and little stress on the reflex influence of mind on body. It cannot be said he in any way solves the riddle of personality by regarding it as the lt of physiological processes. He probably comes nearest to this in the y of abnormal personalities which occupies a very interesting section is book. He attempts to show how Napoleon, Darwin, Julius Cæsar, zsche, Florence Nightingale and others might all be regarded as examples ne action or failure of glandular secretion, and so far he almost seems ncing. In the general conclusion he draws in the following words we ot but feel that he is far too sanguine : " The profoundest achievement e physiologist will be the change his teachings and discoveries will bring it in man's attitude toward himself. When he comes to realise himself mechanical machine that can, within limits, be remodelled, overhauled, repaired, as an automobile can be, when he becomes saturated with the ficance of his endocrine and vegetative system at every turn and move is life, and when sympathy and pity informed by knowledge and rstanding will come to regulate his relationships with the lowest and despised of the men, women and children about him, the era of the really civilisation will properly be said to be born."

W. B. SELBIE.

Mastery of Mind. By J. C. FLOWER, Ph.D. Lutterworths. 5s. net.

The title of this book is not very illuminating. The book itself is an entary discussion of psychological questions in the rather clumsy form dialogue. It tells us a good deal in a plain and practical way about the e of mind, but has very little to say about " mastery " save in so far as understanding of mental processes may help towards that end. It is nded for those who have little or no knowledge of technical psychology, it discusses for their benefit such practical applications of psychology ay help to increase mental efficiency. In the form of a dialogue between nquirer and a psychologist it deals with the subjects of Instinct, the nscious, Personality, Suggestion, and the like. It should be very useful ose who wish for a simple and untechnical introduction to the subject.

W. B. SELBIE.

cto : An Essay towards A Biology of the World to Come. By F. S. M. BENNETT, Dean of Chester. Simpkin, Marshall. 3s. 6d.

his interesting and stimulating book is ostensibly an extension and cation of Dr. J. Y. Simpson's thought-provoking work on *Man and Attainment of Immortality*, reviewed some time ago in these pages.

The main thesis is that the final end of the biological movement of t Universe is attained in the creation and perfecting of moral personality man. Personality, however, is not an *opus operatum*, but one that requir for its full development the co-operation of the creature with the work of t Creator. Where this is attained (then but not till then) survival value in another life is ensured ; without it, there can be no survival of physical deat This is a new kind of conditional immortality—different from all previo theories of this kind in this respect—that the old view took for granted t survival, but not the immortality, of all human beings, while the new on bestows immortality on those who have attained " survival value " in virt of a certain undefined moral " individuality." Man, that is—as Prof. Simps puts it—is not an " immortal " but an " immortable " being, *i.e.*, a bei capable , but not sure, of survival. Dean Bennett accepts this (to the review very questionable) position without giving any additional argumen in favour of its validity, and proceeds on this basis to present his view the future life. The book is delightfully written, and is full of ripe wisdo and fine spiritual quality, and even if its main thesis be questioned rejected, it will repay a careful study. The earlier chapters are a ve competent presentation of spiritual evolutionism (in an Anglican context the last chapter alone gives the author's vision of the life beyond. T writer fully accepts both the theory of evolution and the historic Christi creed, and it is very interesting to note how entirely he finds the two worl views complementary to each other ; how indeed the Christian world-vie is but the completion of the evolutionary, in which its earlier phases find the final and adequate interpretation. Here the reviewer finds himself entire at one with the writer, as he does with his expectation of the probab conditions of the future life for such as are " in Christ." That life, wh involving a true process of " new birth," will be essentially continuous with t life. It will be not a " disembodied " state—nor will it involve a bo " made of spirit—which probably means nothing "—but a soul in a spiritu body like to the Resurrection body of our Lord. Our identity will fully retained, but on a higher plane. Life will still mean for us an output energy, and will therefore involve the assimilation of energy. We sha probably be possessed of new and much finer faculties, corresponding to t infinitely richer universe with which we shall be in relation. Just as this world our individuality has been attained by the " multiplication relationships," so it will be developed yonder by the multiplication a purification of higher and broader relationships, inclusive of the whole fami of the redeemed. Our powers of communication will be infinitely extende we shall need and give help to others in numberless ways ; there is pr bably power and opportunity to help those still in the flesh, " through t energies of thought and prayer." And the process of purification and furth development may involve a process of striving and fiery pain, all conduci to, and needful for, the perfecting of personality there as well as here.

If all this may seem to many to be fanciful, it is at least a bold a courageous attempt to think out the future life on lines that are consiste with the fore-lookings of the earthly life and with a truly Christian outloo It tallies with the " whole meaning of the whole great process of orga evolution in the making of individual persons, in order that individu persons may be re-born into the world to come " (p. 162).

E. GRIFFITH-JONES.

Sharing in Creation ; Studies in the Christian View of the World. W. Cos BELL, D.D. Allen and Unwin. 7s. 6d.

The sub-title of this book (the Bohlen Lectures) describes its conte better than its rather quaint chief title, for it embraces a wide a

gestive outline of the Christian view of the world from one who is at e a competent philosopher and theologian, and also thoroughly informed ecent scientific thought. Incidentally it shows that there are thinkers America—even in the generally reactionary Southern States (the author Professor in Virginia Theological Seminary)—who are in line with most progressive thought while faithful to the fundamental truths he Christian Faith. It would be difficult to pack into 227 pages of read- print a more suggestive and at the same time inclusive outline of istian evidences. Two careful readings have only deepened a sense of value of the argument. The chapter on the *Providence of God* might have been expanded into a book; and that on *The Problems of Suffer-* is full of condensed and sympathetic wisdom. The references to horities in the footnotes show that the writer is master of the best English well as American thinkers on the philosophy of religion. The style is and pregnant; there are useful aphorisms on almost every page. The its of space forbid quotation; enough to say that students and young achers would do well to give this book a careful study. It will steady ir thought, and enrich their sermons.

E. GRIFFITH-JONES.

Possibility of Metaphysics. By HANS DRIESCH, Ph.D., LL.D., M.D., Sc.D. Faith Press. 2s. 6d.

m Plotinus to St. Thomas Aquinas. By W. R. V. BRADE, M.A. Faith Press. 2s. 6d.

m Kant to Einstein. By HERVEY DE MONTMORENCY. Cambridge: Heffers. 2s. 6d.

man Experience. By VISCOUNT HALDANE. Murray. 6s.

dies in Speculative Philosophy. By JAMES EDWIN CREIGHTON, Ph. D., LL.D. Macmillan. 8s. 6d.

The jacket of the Faith Press books tells us that "The Faith Press, ., is a Trust Company, controlled by the Society of the Faith . . . nbership in which is open to any one in communion with the See of terbury." It also advertises "The Booklet Library—the only PENNY holic booklets," fifty-six of them. The name of Driesch (or that of Eucken, is also represented in the Faith Press list) strikes one oddly in such pany. But he is worth reading always—and here. His Aberdeen ord lectures, dating of course from before the war, revealed him as one he most capable and most resolute of neo-vitalists; also as one deeply ested in philosophy proper and especially in the views of Kant. The ent four short lectures furnish the brief outline of an entire philosophical em, in which the author's vitalism plays a great part; no doubt his man writings, to which he repeatedly refers us, would make his pleas clearer vell as fuller. He is everywhere original, everywhere suggestive. It is re merit to have thought out all the great philosophical questions, answer- each in turn, or giving reasons for a verdict of *Non-liquet*. Yet the result eagre; "few answers," the author pleads, "are better than no answer" erhaps! In regard to the burning issues of free will and of immortality, finally in regard to God, we get no further than the recognition that a t deal may be said on both sides—for belief, but also for disbelief.

Mr. Brade's work is hardly of equal rank. It does not really trace a ement of thought "*From* Plotinus *to* St. Thomas." It discusses Plotinus ; praises him for his interest in the religious problem; condemns his lts, or excuses his failure, because of his ignorance of Christ or his in- city to accept Christ's revelations. Next, the book deals with medieval

Logic, in confessed dependence upon Prantl. Finally it traces medieva Aristotelianism—Moslem, Jewish, Christian—and concludes that none of th three religions could really harmonize with the cold abstractions of Aris totle's Theism. Sometimes a cue is taken from Otto—the Essence of Go is "wholly other." Sometimes the author falls back upon the very differen reflection, that the Christian God is *love*. On either view, the harmony o faith and reason—which St. Thomas's admirers hold him to have achieved— appears to be for Mr. Brade *a priori* inconceivable. At least this verdic testifies to open-ness of mind; and there are modernist touches.

"Can Einstein's positions be justified metaphysically?" These words, th the title of chap. 7, indicate Mr. de Montmorency's main concern. He recog nises in Einstein's discoveries a very high value for science, but desires t apply stricter tests; and the Daniel in whose name he comes to judgmen is Immanuel Kant. The book is too short. To put the essence of Kant an the essence of Einstein and a reasoned judgment upon the bearing of the firs upon the second all into thirty-eight pages is to attempt a miracle. Some thing may be learned here regarding Einstein's theories by the reader who i unskilled in mathematics and physics. Regarding Kant, the author's view are hard to grasp. Kant personally, as Edward Caird puts it, is balanced upon a knife-edge. His most loyal worshippers must appeal from the Kan of the letter to their own conception of the true spirit and tendency an potency of the great Critiques. P. 36 seems to face the need of re-statement but p. 34 is more characteristic with its "stalwartness in the Kantian faith." Mr. de Montmorency writes well, and seems to know his way about diver mysterious regions. As a "guide to the perplexed" he is not quite successful

Lord Haldane includes Relativity among his best metaphysical assets for he regards it, not as a strange fact, forced upon the mind by experience but as a brilliant conception elicited from obscure phenomena by the mir aculous energy of mind. Correspondingly, the Kant he swears by is th subtle analyst of knowledge in whose loins Hegel was concealed. And Hegel though not once named, is the true inspiration of this plea against Mr. Dewey and against all others who contrast knowledge to its disadvantage with th living immediacies of experience. Apart from references to contemporary science, we have here just Green or Caird over again, though some ambigui ties may be cleared up, and several concessions made to naturalism. Stil the keynote is unchanged. Knowledge, says Lord Haldane once and again "is *foundational*." We are still to discover, in a metaphysic based upo knowledge, all the certainties we want about God and about death. Th present reviewer accepts upon the whole the great Idealist tradition; bu he cannot regard it as a complete gospel. The humble dutiful and lovin heart is much more truly akin to God than the man of triumphant specula tive power. And to this truth the Christian gospel adds the amazing assur ance, that proud, loveless and impure hearts may regain fellowship wit God and likeness to Him. If any philosopher hints to us that his soarin speculations supersede, or incorporate, or render superfluous our gospel o salvation, he errs.

The essays which compose the last book have been selected fro contributions to periodical literature by the late Professor Creighton, an represent a standpoint not unlike Lord Haldane's, Kant, Hegel, Bosanque being repeatedly quoted with sympathy. Some of the papers are mor popular than speculative; but all are clearly written, and may be com mended as persuasive statements of their case. Upon the religious questio no inferences are formulated.

ROBERT MACKINTOSH.

opular History of the Free Churches By C. SILVESTER HORNE, M.A. With additional chapter, 1903-1926, by Albert Peel, M.A. Litt.D. Cong. Union of England and Wales. 5s.

omance of Preaching By C. SILVESTER HORNE, M.A. Cong. Union of England and Wales. 5s. and 3s. 6d.

t is a joy to see the name of Silvester Horne on a title page, and to eruse his story of the Free Churches which he loved so well and served so ıfully. Happy are those of us who knew him! He gave a colour and t to life. His buoyancy and gaiety were unfailing, and he saw all history all society in the light of his own high spirits. Everything for him was a fun—the church, Allen Street or Tottenham Court Road, preaching to a ent congregation, or addressing a large crowd with many adversaries, ocating the cause he loved on the platform, or facing the Tory Benches Vestminster—he found it all entertaining and joyous. In writing the ory of the Free Churches he made their adventure as gay and dashing as own. He lived to see the forlorn resistance to Mr. Balfour's Education ; and he died in the assurance that the attempt to give the support of lic money to sectarian schools which were not managed by the public ld fail.

Then the war came, and everything was altered. The thread of his us narrative was cut ; the charge of the Ironsides seemed arrested in career. The battle inclining to victory was suspended by a struggle in ch the two sides had to make common cause. Dr. Peel has added a ch of the history of the Free Churches in this new century. His picture r from roseate. The shout of triumph dies down into a sober hope that nay hold our own: " only a bold man will be inclined to prophesy the re of the Free Churches," Dr. Peel says, and he declines to assume the

nd yet this Epilogue is not altogether disheartening. It is not the Churches alone, but all the Churches, that are in the trough of the s. " A large proportion of our people are frankly pagan. Sunday ay of pleasure rather than of rest and worship ; the improved means of l, the week-end habit, the spread of Sunday games, and the increased ber of Sunday newspapers all make the day count for less and less in the ous life of the land." All this means decreased attendances at worship a decline in membership. But the Free Churches are only in the ition of the other Churches. We are all in the same boat, and the boat the trough of the waves.

ut this reflection perhaps suggests reasons for encouragement. We ll much more on an equality, and in much closer relation with one her. If the Free Churches are no longer a factor in politics ; if politicians lt the Catholic vote, or the " Club " vote, but neglect the Free Church ; yet in the moral life of the nation, and in the extension of the Gospel to Regions beyond, the Free Churches hold their own. Is it not a remark- fact that all the Prime Ministers of this century, with possibly one otion—Campbell Bannerman—have been of Free Church origin—or if Free Church, at any rate non-Episcopal—Lord Balfour, Lord Oxford, r Law, Lloyd George, Ramsay Macdonald, and Mr. Baldwin in his diate forbears? And if beyond Prime Ministers we look to leaders in cs, and in literature, as well as in business and enterprise of all sorts, it ite curious how large a proportion come of the Free Church, and even an, stock.

he fact is that Dissent is no longer dissentient, but co-operative. The Churches are fighting no longer for their own, but for the nation.

They use their freedom from grievances to give their strength to the larg causes—co-operation, if not re-union—common enterprises for the Kingdo of God. A very typical example of the new spirit was seen in the Co struggle. Never before would it have been possible that an equal numb of Bishops and Free Church leaders should combine to press upon t Government a proposal of reconciliation in an industrial dispute. Cardin Manning once interfered to settle the Dockers' strike, and he won a fame England which was better than the Papacy which he missed. But this the new and the hopeful sign of our times in England, that the Churche Established and Free, can unite and present a common front in trying rescue a great industry from an *impasse* which has baffled the statesmen.

Perhaps another edition of Silvester Horne's *History*, and of his charmin and Puck-like *Lectures on Preaching* (in which, by the way, we have "*fla* their swords" for *flesh* on p. 129) will be called for before long; and th Dr. Peel may add a more hopeful chapter.

One correction might be made in a new edition. Some readers may inclined to think, because a paragraph referring to the Internation Missionary Conference in 1910 follows one in which the Presbyterian Methodists and Congregationalists are specifically mentioned, that th Conference was the work of these three denominations. It was, of cours equally the work of Episcopalians and others. Bishop Brent fro America and Bishop Gore from England, not only took part, but made notab contributions. Also on p. 441 there is an unfortunate omission of the pr position "by," which gives the result that the liberated Church in Wal "has in no way suffered the severance of its bonds with the State."

ROBERT F. HORTON.

Free Thought in the Social Sciences. By J. A. HOBSON. Allen & Unwi 10s.

This plea for the "disinterested" study of economics, politics and ethi seems at first sight to resemble an attempt to breathe in a vacuum. But t science asked for here has as its aim "the satisfaction of an intellectu curiosity," which, after all, may be an "interest" as real as hunger; a the iconoclastic zest manifest on every page has likewise its "interest" f the author. Otherwise he would not be Mr. Hobson. The value of the bo lies in its vigorous and trenchant criticism of current social theories. Wh he "leans more to socialism than to capitalism" the author exposes wi delightful impartiality the bias which he finds all unconsciously influenci social thinkers to put forward theories which appear to justify the claims a the conduct of the possessing classes, and also of the proletarian or attacki classes. He gives a mordant account of the course of political econom finding alike in the classical economics of Adam Smith's immediate successo and in the neo-classical economics of Jevons, Marshall and Pigou, endeavou to "supply intellectual and moral supports for special group interests He is especially severe on "marginalism" as based on the false notion th "all qualitative differences can be resolved into quantitative," and treating organised material as if it were inorganic, and so attempting defend "the natural equity and efficiency of the economic system as it stands On the other hand, he condemns "proletarian economics" as setting revolutionary and other "myths" which have no scientific value. Mar lapse into bourgeois economics is held up to derision. "To pretend th 'social service' or 'the good of the community' can be a leading incenti to the performance of our daily task in ordinary industry will not be investigation."

In politics he finds most prevalent among " interfering interests," " self-sertion—the craving for power " chiefly over persons, which would supersede ualitarian democracy by a practical oligarchy, which clothes itself under ie specious guises of patriotism, Imperialism, inter-imperialism or the andatory system of the League of Nations, and which bases itself on theories white superiority, the " Nordic myth," racial and inter-racial eugenics. e denounces " the absolute sovereignty of the State as the supreme iarchy, the sin against the holy spirit of humanity." In ethics he inveighs gainst moral individualism and the superstitious respect paid to property, whose unjust accumulations no " sense of sin " seems to attach. But r. Hobson with all his polemical glee is no mere *Geist der verneint.* He has s own positive convictions, which many will find to be of more value than s negative criticism. He says :

" The true principle of ' economy ' is thus expressed : ' From each cording to his powers, to each according to his needs.' A ' creative ' urge instinctive co-operation towards attainment of the welfare of mankind, erating with a growing measure of consciousness and intelligence in an er-widening interpretation both of ' welfare ' and ' mankind,' is surely ie most ' rational ' as well as the ' highest ' setting of the ethical problem."

It is this progressive welfare of mankind which is undisguisedly Mr. obson's chief " interest " in his " disinterested " quest after truth.

This is a book which every serious student of economics would do well read, especially if he is a student at Cambridge. It will be a useful hetstone to " the highly cultivated self-scrutiny " which, as Mr. Hobson ys, " can avail to keep clean his intellectual instruments." As David ume's thoroughgoing scepticism roused Immanuel Kant from his dogmatic umber, with drastic effects in the philosophic world, it would be a happy sult of Mr. Hobson's far-flung criticism if it broke the class-hypnotism some young economist and set him building anew the fabric of onomics.

F. Herbert Stead.

he Church and School Hymnal. Seeley Service. Various prices.

The Committee responsible for this book introduce it in a lengthy preface, hich in its conscious rectitude of purpose recalls a famous preface of John esley's. They forestall criticism by admitting most of the comments hich are likely to be made. In a joint product of the S.P.C.K. and the of E. Sunday School Institute the evidence of compromise was to be ex-ected. The fixing of the number of hymns at 300 involved a selection in hich individual taste may easily mark omissions. The classic hymns of ie Church are well represented, and there are some happy " finds " from odern writers, but the book might have been strengthened in hymns of ie Christian life and the social aspirations of Christianity.

The music, which has been under the supervision of Mr. C. Hylton Stewart, rganist of Rochester Cathedral, is bright and vigorous, confessing the fluence of *The English Hymnal* and the present taste for Traditional elodies. The Committee admit that some tunes of lesser worth have been cluded, but discreetly refrain from indicating them. The series of special dexes, intended to aid the intelligent use of the book in the work of the chool, is excellent. But we fail to understand the inconsistent policy of ie editors with regard to the Christian names of authors. Why should we ave, for instance, Athelstan Riley in full, while George Herbert appears as . Herbert, and the authoress of " I think when I read " as J. Luke ? The ublishers are to be congratulated upon a very attractive and readable ype in the music.

W. Charter Piggott.

SHORTER NOTICES AND DESCRIPTIVE LIST

(*Books marked * are recommended for ministerial reading.*)

We have commended the previous volumes of the "Clarendon Bible" that have appeared, and Dr. T. H. Robinson's **The Decline and Fall of the Hebrew Kingdoms* (O.T., Vol. III.: Clarendon Press, 4s. 6d.) is an entirely admirable piece of work. Dr. Robinson's name has come to be synonymous with sound scholarship, and when this is joined to pleasing *format* and illustrations, the result is all that can be desired.

Bishop Gore promised that on the conclusion of his three volumes on the "Reconstruction of Belief" he would gather up the threads and reply to criticisms in a fourth volume. This has now appeared under the title *Can We Then Believe?* (Murray. 6s.). It contains six lectures delivered last year, a long essay on "The Relations of Religion, Theology and Philosophy," and discussions on seventeen points, either raised by critics or on which Dr. Gore has something to add. Dr. Gore is one of the most attractive of Anglican writers: sometimes he seems almost naïve in these dissertations, while at others he shows himself capable of returning a blow—as, *e.g.*,

> "Dr. Inge has a wonderful rhetorical power—and a wonderful power of making positions which he disapproves look ridiculous; but he does not, I think, show an equal power of thinking systematically or of making it plain whither his thought is tending."

We notice in Dr. Gore's book the same *hiatus* that appears in *Essays Catholic and Critical*. Up to a point he carries us with him, and then suddenly he appears on the opposite side of a chasm which he has never crossed, with a full sacramentarian doctrine which we cannot share.

Dean Inge has written the Preface to Dr. W. Russell Bowie's arresting book, *The Inescapable Christ* (Murray, 6s.). Dr. Bowie has the direct and forceful style that often marks American writers, and we wish we could think that young people in this country as well as in his own were reading his chapters.

Mr. J. Gordon Jameson, Barrister-at-Law, has given us an amazingly fresh little book in *The Bringer of Good News* (Nisbet, 3s. 6d.). Having been convinced by his own experience in reading the Gospels that few men know what the Gospel really is, he sets out to re-present the "old, old story." His three chapters are entitled: "The Humorous and Other Features of the Style of Jesus"; "The Ideal of the Gentleman: Its History and Origin in the Carpenter's Teaching"; and "Why Jesus Died."

Dr. C. W. Gilkey's *Jesus in Our Generation* (Univ. of Chicago Press, 10s.—a very high price) contains the "Barrows Lectures" (delivered in India 1924-5) with which we always associate the name of Fairbairn. The lectures owe much to Fosdick, Glover, and, especially, W. L. Sperry. While they would no doubt be useful for the audiences to which they were addressed, in cold print we find them a little thin.

Miss Mary Francis's *The Story of Jesus* (Lindsey Press, 1s. 6d.) aims at setting forth the Gospel story in a way suited to children of the present day. The writer suggests that children over ten can read the book themselves, and that parents use it for younger children.

An anthology is always interesting, and extremely so is the *Anthology of Jesus* (Cassell, 7s. 6d.) compiled by that inveterate book-maker, Sir James Marchant. An anthology is also notoriously difficult to review, and in this case the task is almost impossible. The life and teaching of Jesus are divided into some forty sections, and in each selections from prose writers

r poets, ancient and modern, are made. If we take the section on the Transfiguration" for example we find the authors quoted are Ruskin, Phillips Brooks, R. C. Trench, G. Matheson, and A. D. Martin (whose *spects of Christ* has been drawn on several times). The result is an interesting collection, though what useful purpose it will serve is not very evident.

Dr. E. S. Waterhouse is becoming a distinct force in the religious world, nd we strongly recommend his **Everyman and Christianity* (Sharp, 2s. 6d.) o ministers searching for books to give to people disturbed and confused by he whirl of modern thought. Its aim is "to show that the philosophy of ife behind the working creed of every good man is identical with the ssential teaching of Christianity." The titles of some of the chapters will uggest the scheme of the book:

> "I believe in goodness, and therefore in God"; "I believe in love, and therefore in Christ"; "I believe in conscience, and therefore in sin"; "I believe in gratitude, and therefore in worship"; and finally, "I believe in my creed, and therefore in Christianity."

The question of the moment in the religious world is that of the seat of uthority, and Dr. F. Platt's *Certainty and the Christian Faith* will help to ntroduce the subject and clarify thought upon it. Prof. J. Arthur homson's Essex Hall lecture **Man in the Light of Evolution* (Lindsey ress, 1s. 6d.) deals with another topical subject in the clear and lucid way hich marks all his work.

Those who heard Dean C. R. Brown during his temporary ministries at Whitefields know what a virile personality he is, and fortunate indeed are the tudents who hear his direct and challenging addresses. *Yale Talks* and *'hat is Your Name?* are now followed by *Where Do You Live?* (Yale Univ. ress and Milford, 7s.) a volume calculated to shake up even undergraduates.

The Rev. P. C. Pegler, a Wesleyan minister, has taken a leaf out of Mr. oreham's book. His twenty-two essays in *Wheat and Some Chaff* (Sharp, s. 6d.) are, on the whole, very well done. They are light and "get there," r. Pegler being able to use ordinary things to point a moral, and having a nse of humour. His temptation will be to "play to the gallery."

Dr. S. D. Gordon, the earlier of whose "Quiet Talk" volumes many people und helpful, has given us an amazing production in the latest of them—*uiet Talks about the Crisis and After* (Oliphants, 5s.). The Bible, he says, as the product of "the maturist, ripest scholarship in the world," for oses wrote a fifth of it, Paul a fifteenth, and Solomon, David and Daniel rge portions. If we are "willing to go by the Book," what is to happen is ear. God, Who has "twice before intervened in the affairs of the race," ill intervene again—Christ will come to earth in power and great glory. ow any rational man can write a book like this or accept its teaching we nnot conceive.

The Rev. John Baillie's five lectures in *The Roots of Religion in the Human oul* (Hodder, 7s. 6d.) have little permanent value, and they could have been ade into a half-crown book. Setting out from the religious conditions as sclosed by the War—multitudes of men aloof from the Church and yet hibiting Christian virtues—the lecturer aims at showing what Christianity ally is and how faith arises in the soul.

Sir James Marchant has collected a second series of sermons by *British reachers* (Putnam, 6s.). Three Congregationalists (Dr. Garvie, Dr. J. D. ones, and Dr. Orchard), one Baptist (Principal Wheeler Robinson), and ne Anglicans—a surprisingly large proportion—are included in a collection twenty-four preachers.

Sylvester Jenks, who during James II.'s reign had been one of the eachers-in-ordinary to the King, died before he could be consecrated to

the post of Vicar-Apostolic of Northern England, to which he had been designated. His *Blind Obedience of an Humble Penitent: The Best Cure for Scruples* has now been reprinted (Burns Oates, 5s. and 2s. 6d.), with an Introduction by Dom Hudleston of Downside. The book expounds Bernard's maxim that the penitent must look on the confessor as God's vicegerent without considering his faults or examining his reasons.

Dr. B. A. Yeaxlee has managed to cram a great deal into his *Towards a Full-Grown Man* (Brotherhood Movement, 6d.), the John Clifford Lecture for 1926. It is well worth reading.

Most of us, we imagine, know very little about the history or the distinctive tenets of the "Churches of Christ," and we therefore welcome a handy little volume published by the denomination under the title *What the Churches of Christ Stand For* (6d.). Principal Wm. Robinson gives us in succinct form an account of the history, the form of government, and the beliefs of the movement.

The Christian Good of Scotland (T. & T. Clark, 5s.) is an introductory volume to "The Scottish Layman's Library," edited by the Rev. John Adams. There are some useful suggestions in it, though it has to be recognised that plans which serve well for rural Scotland may be altogether futile in towns and cities. Three expositions help to fill out the volume.

Lay preachers and students could not fail to benefit from a perusal of the Rev. J. A. Clapperton's *First Steps in Preaching* (Sharp, 2s. 6d.). Although some of the paragraphs give the impression of having been written long ago—as, *e.g.*, the recommendation of *Ellicott's Commentary* as the first book to be employed—the volume as a whole is full of sound and eminently practical counsel.

Those who have stood gazing at the shape of their lips in a little mirror while Mr. Bernard MacDonald patiently criticised their badly formed vowel sounds will turn with interest to their instructor's *English Speech To-day* (Allen & Unwin, 4s. 6d.). If all those who are called upon to speak in public would carefully and assiduously follow the advice of this book the standard of public speaking would soon be appreciably raised.

All those in choirs and places where they sing will be interested in Mr A. C. Grenfell's *The Psalter Shortened* (Cambridge Univ. Press, 3s.), which gives us sixty-five chants, some of them abbreviated from a single Psalm some from a combination of Psalms, the pointing being that of the Cambridge Psalter. We shall watch with interest the progress of an experiment of this kind.

There is little doubt that Christianity and Islam will soon be engaged in a close struggle for supremacy in a large part of two continents. Islam has developed rapidly both as a religious and as a political power in recent years and Christians must do all they can to understand it. Two recently-published books should bring us both instruction and challenge. Mr. Richard Bell's *The Origin of Islam in Its Christian Environment* (Macmillan, 10s. 6d.)—the Gunning lectures at Edinburgh—treats of the emergence of Islam in the seventh century, the work of Muhammad, and his attitude to Christianity. It is an informing and a timely book. The Rev. J. J. Cooksey's *The Land of the Vanished Church* (World Dominion Press, 2s.) is a survey of missionary enterprise in North Africa, that vast area once so rich in Christian life and personality which is now the greatest reproach to the Christian Church. Mr. Cooksey, who has himself been a North African missionary, gathers together valuable information from past and present, and there is a most useful map.

We now turn to literature and history. In undergraduate days we asked two fellow-students, both of them since distinguished in their respective

pheres, what they thought of Walt Whitman. The first said that he was "the greatest of modern prophets," the second that he was "a filthy devil!" Whitman continues to call forth such extremes of judgment, and Mr. John Bailey's *Walt Whitman* in the "English Men of Letters" series (Macmillan, 5s.) offers welcome and competent aid in the effort to reach a right estimate. Mr. Bailey has some wise things to say about both the form and the content of Whitman's work, and his volume is a useful addition to the series, in which Mr. J. B. Priestley's *George Meredith* has also appeared. Mr. Priestley always writes well, and he has given us a readable and well-balanced study of one of the most puzzling literary figures of the nineteenth century. Meredith "was a great writer but he was not a great man"; "he, almost alone of his generation, does not date"; "he does the supremely difficult thing well and the easy thing very badly"; "he will never be everybody's man." These are some of Mr. Priestley's conclusions in a volume that is both painstaking and attractive. After learning from Mr. Priestley that Meredith "does not date" it was alarming to find on the first page of Mrs. Sturge Gretton's *The Writings and Life of George Meredith* (Milford, 6s.) that "there are few better maps of the ground the English mind moved over between 1828 and 1900 than the writings of George Meredith," and on a later page, "this seems the place to admit that a good deal of the argument of *Diana of the Crossways, Lord Ormont and his Aminta*, and *The Amazing Marriage* is 'dated.'" Mrs. Sturge Gretton, who knew Meredith and wrote about him before his death, is, of course, an enthusiast. Here she gives us excellent summaries of the writings and able expositions of them.

Mr. E. E. Kellett's *The Appreciation of Literature* (Sharp, 2s. 6d.) is just the book to give to a young person who has begun to take an interest in books. Mr. Kellett has himself read widely and wisely, and he writes with manifest pleasure as well as judgment.

We still turn to Dr. Van Loon's illustrations in *The Story of Mankind* when we need amusement. He has now given us *The Liberation of Mankind* (Harrap, 7s. 6d.), "the story of man's struggle for the right to think." This survey of the history of intolerance is as eccentric as anything Dr. Van Loon has yet done. Not without suggestive sections, the book is astounding in its selection of names and events, and especially in its introduction of present-day problems and terms into the treatment of other periods (we have "ward-bosses," for example, in the Greek city-states). The second half of the book becomes a series of sketches of such writers as Erasmus, Rabelais, Montaigne, Arminius, Spinoza, Voltaire, and Tom Paine. Here are some typical "Van Loon-isms":

Rabelais lived when "a spade was actually a spade, and lady-dogs were not lady-dogs."

Erasmus's "sense of humour never deserted him. He died in the house of his publisher."

"If the school in the days of Erasmus was as bad as when I visited it four centuries later I can only feel sorry for the poor kid."

"No matter what figures I shall give some one is sure to call me a prejudiced liar. I will therefore keep my opinions to myself."

Mr. Patrick Braybrooke's *We are seven* (Daniel, 7s. 6d.) has all the peculiarities of style and punctuation that we have noted in his previous works. On p. 91 (19 at the heading of the page), Mr. Braybrooke writes (italics ours): "We may criticise the Catholic Church adversely, not because we dislike the miracle of the *bread and wine* becoming *blood and water*, but because we object to the ambition of Italy to be a supernatural nation and leader of the world that embraces Christendom." This is characteristic of Mr. Braybrooke's carelessness. Commas are again thrown in anywhere, as, e.g.,

" His books, are terrible books." Temple Thurston, May Sinclair, Gilbert Frankau, Hugh Walpole, W. B. Maxwell, Ian Hay, and Rebecca West are the seven writers whose works are examined.

M. Albert Houtin's *Short History of Christianity* (Fisher Unwin, 6s.) has been translated by Lady Frazer, a distinction which it scarcely merited. The original has been reviewed by Mr. Blackshaw in our pages (III. 94, ff).

Mr. J. G. Altham's *Students' Notes on European History* (Bell, 2s. 6d.) will be found useful by Secondary School, University and other students as a reference book—if not to say a " cram " book. The facts and dates are gathered together in a small compass which makes reference easy.

The transformation that has taken place in the teaching of history is manifest in the very first sentence of Dr. R. W. Chambers's *England before the Norman Conquest* (Longmans, 10s. 6d.), one of the University of London's " Intermediate Source Books of History." It reads : " It is perhaps necessary to ask the reader of this book not to try to remember too much of it ! " The book is a well-documented and scholarly summary of the sources of the period. The Foreword on Roman Britain is by Dr. M. Cary.

Mr. G. M. Trevelyan's *History of England* (Longmans, 12s. 6d.), while not the author's best work, is yet a remarkable achievement. It is not possible in a volume that must tell the story of 2,000 years in 700 pages to get the glow and life that one can, say, in the story of the *Risorgimento*, but Mr. Trevelyan's book is readable from the first sentence to the last. It is interesting to note the facts and features Mr. Trevelyan selects, and those he omits. We are inclined to think that his usually sure step stumbles a little sometimes in dealing with ecclesiastical affairs : the fact that the Marprelate Tracts are attributed to John Penry without the slightest hesitation suggests that the writer is not on very familiar ground. The volume, however, is a most welcome addition to the resources of the teacher and the student, while men of affairs who want a not too cumbrous *History* will find here what they seek.

" Our friend who believes in the Mass, the Ballet, and the Single Tax "—so Mr. R. B. Cunninghame Graham described Stewart Headlam, and Headlam welcomed the description as correct. In after years, however, London's schools and Shakespeare's plays had to be added to the three articles of belief. Many who were connected with Headlam in his social and religious activities contribute to Mr. F. G. Bettany's *Stewart Headlam* (Murray, 10s. 6d.), and the result is a vivid picture of the life of one who always did what he believed to be right without counting the cost to himself. To the cause of education Headlam gave the best part of his life, and Bethnal Green cherishes his memory : as his biographer says :

> " Here was a man who believed that dedication to the work of education was the best service he could offer to Christ ; Headlam's efforts for the schools were a part of his religion."

Mr. Clarke Hall's *Children's Courts* (Allen & Unwin, 7s. 6d.) incorporates several chapters from his *The State and The Child*, published some years ago. Those who have intimate knowledge of Mr. Clarke Hall's work at the Shoreditch Juvenile Court will be glad to learn the principles on which he works, and the methods he adopts. On several occasions we have had the privilege of hearing one of the Court's Probation Officers give an account of her work, and have realised how much can be done to save the delinquent by sympathy and insight. The statistics quoted from the Shoreditch Court to illustrate the magistrate's conclusions are extremely valuable, and the book, which all social workers should read, should do much to accelerate the process by which juvenile crime is coming to be treated on rational lines.

The questions discussed by Mr. R. Wilberforce Allen in *Methodism and Modern World Problems* (Methuen, 7s. 6d.) are " Democratic Movements,"

Women and the Church," "The Christian Sunday," "Education," Money," "Alcoholism," "Betting and Gambling," "Christian Reunion," id "International Relations." While the writer has not much to say at has not been said before, he writes with tolerance and commonsense. he chapter on betting is particularly good.

We look to Mr. J. M. Keynes for clear and constructive thinking, and his say, *The End of Laissez-Faire* (Hogarth Press, 2s.) does not fail to provide It ends with a plea for thought:

> "There is no party in the world at present which appears to me to be pursuing right aims by right methods. Material Poverty provides the incentive to change precisely in situations where there is very little margin for experiments. Material Prosperity removes the incentive just when it might be safe to make a change. Europe lacks the means, America the will, to make a move. We need a new set of convictions which spring naturally from a candid examination of our own inner feeling in relation to the outside facts."

The authorised translation of Dr. von Gruber's *Hygiene of Sex* (Ballière, ndall & Cox, 7s.) adds yet another to the long list of books on this subject at have appeared during the last decade. It is, generally, a clear and able scussion of the problem, though the chapter on "Heredity and Breeding" not easy to follow, and in some parts of the book the writer is unnecessarily ticent. The chapter on "Limitation of Conception," for example, while gretting the widespread prevalence of the practice, fails altogether to meet e question—a crucial question to-day—whether the different means employed e harmful to physical and mental well-being.

One of the most useful little books for the ordinary reader we have met t sometime is Miss Coster's *Psycho-analysis for Normal People* (Milford, . 6d.) a treatment of the subject which is both popular and scholarly. he Rev. W. L. Schroeder's *Psycho-analysis and Religion* (Lindsey Press, 3d.) also worth reading.

Sir William Barrett's posthumous book, *Death-Bed Visions* (Methuen, . 6d.), is a collection of cases where dying people (and sometimes others th them) have seen visions of angels, departed relatives, *etc.* We are not sposed to doubt the reality of many psychic phenomena, but some of these ses are altogether unconvincing.

Mr. F. R. Foster's *The Coming Faith* (Werner Laurie, 7s. 6d.), a book th a misleading title, is quite good journalism, but it cannot be said to be ything more. The chapters deal, with characteristic American confidence id "pep," with all manner of subjects from "The Immortality of the Soul" "Marriage and Children."

Mr. Basil King's *The High Forfeit* (Hodder, 7s. 6d.) is an American novel ich will interest all who wonder whether it is possible for an individual step out of the class in which he has lived and be at home in another class. illustrates also the value that "business" is apt to put on the individual man life. It is pleasing to read a modern novel that is not steeped in sex.

It would be the irony of fate if Mr. G. K. Chesterton were to live because Father Brown, that delightful Roman Catholic priest who by practical mmonsense and knowledge of men solves problems when the theorists and e experts fail. *The Incredulity of Father Brown* (Cassell, 7s. 6d.) is as scinating as the two previous volumes which tell of the adventures of the gaging cleric.

We have reviewed with appreciation Mr. Cecil Roberts's three novels, and e regret he has turned a deaf ear to our pleading that he should not feel it cumbent upon him to produce an annual volume. *Little Mrs. Manington* Hodder, 7s. 6d.) is not an improvement on Mr. Roberts's previous work.

Interesting enough and well written—despite the dreadful phrase " a long noisy night in an hopefully termed sleeper " on the first page—it is nevertheless disappointing. We look for progress in a writer with Mr. Roberts's gifts—this book gives the impression that the writer has recently been to America and has thought he might just as well weave his experiences into a novel.

New Editions :

Everyman's Library (Dent, 2s.). The seven new volumes are :
WILLIAM COWPER : *Selected Letters.*
HORACE WALPOLE : *Selected Letters.*
VOLTAIRE : *The Age of Louis XIV.*
CHAS. KINGSLEY : *Madam How and Lady Why.*
E. H. BLAKENEY : *Peaks, Passes and Glaciers.*
JULES VERNE : *Five Weeks in a Balloon* and *Round the World in Eighty Days.*
English Dictionary.

J. M. BALDWIN : *All About Psychology* (Watts, 2 vols. in 1, 4s.).

MARJORIE BOWEN : *Luctor et Emergo* (Newcastle : Northumberland Press, 1s.). First published at The Hague, 1924.

A. F. POLLARD : *Cranmer* (" Heroes of the Nations " series. Putnam's, 7s. 6d.)

CECIL TORR : *Small Talk at Wreyland* (Cambridge Univ. Press, 7s. 6d.) The publishers are to be congratulated on this abridgment of Mr. Torr's three volumes. It would have been regrettable if those unable to obtain the larger works had been prevented from tasting Mr. Torr's vintage.

A. R. HOPE MONCRIEFF. *Cap and Gown Comedy.* A new edition of a volume of school-master's stories which appeared as long ago as 1894.

Also Received :

W. R. SORLEY : **Tradition* (Clarendon Press, 2s.). The Herbert Spencer Lecture at Oxford, 1926. Very suggestive.

W. R. INGE : *Science and Ultimate Truth* (Macmillan, 1s.). Fison Memorial Lecture, 1926.

PAUL KANAMORI : *Life-Story* (Pickering, 2s. 6d.). The autobiography of " The Moody of Japan."

J. S. GRIFFITH, M.A. : *Sunday Observance* (Melbourne : Spencer, 1s.) A paper read at the Council of Australian Churches contemplating re-union.

J. LEALE : *Cultivated Nettles.* Children's addresses. (Epworth Press, 2s.)

EDITOR.

PERIODICAL PUBLICATIONS.

The Holborn (July). Suggestive articles are the Rev. W. H. Holtby's " A Sane Sacerdotalism " and the Rev. F. C. Hoggarth's " The Road of His Humanity." The Editor surveys recent Biblical literature, Dr. Powicke has a Baxter article and Prof. E. W. Hirst makes a valuable contribution—sometimes savouring of the study rather than the street—on " The Teleology of the Family." Other contributors are Mr. A. V. Murray (" Unity in the Middle Ages ") and the Rev. J. B. Hardy (" The Education of the African Native ").

The Hibbert (July). The Editor makes no condescension to weakness because this is a summer number. With the exception of Miss Muriel Kent's article on Père de Foucauld and Dr. Morgan's on the Scottish Universities all the articles must be read with concentration. Dr. Strömholm solves " The Riddle of the New Testament " by finding two parties—Apostolic and Stephanist—in the Jewish Church ; Dr. Lummis presents " A Case Against ' Q ' " with such vigour—" facile fabrications," " nakedly fallacious," " vicious fashion,"—that we think he must know the weakness of his case ; Canon Knight writes on " The Moral Rationale of Miracle " and Dr. Moffatt surveys theological literature. Among other writers are Prof. Henry Clay, Prof. John Baillie and President C. F. Thwing.

The Pilgrim (July). The Editor, whose comments on the General Strike are valuable, writes also on " Christianity and the Empire." Among the most

portant articles are the Rev. P. E. T. Widdrington's " The Social and Political gnificance of Chilianism," Dr. Anderson Scott's " The Conflict between the litical and Social Ideas in the Epistles of the New Testament," and the Rev. N. Rowland's " The Intellectual Forces at Work in China " (Timothy Richard, t Richards). The Rev. Roland Allen's " Money : The Foundation of the urch " is an amplification of the writer's plea for " Voluntary Clergy."

The London Quarterly (July). A useful number, the outstanding article ing Dr. Vincent Taylor's " The Four Document Hypothesis." Prof. J. A. ulkner answers the question, " Were the Early Christians Trinitarians ? " showing that they had a doctrine of the Trinity " in the germ." The Rev. M. Chirgwin writes on " Extra-Territoriality in China," the Rev. Henry Bett " The Problem of Prayer," Dr. Scott Lidgett on Wesley and Newman, and the ev. Mark Guy Pearse on " John Howard."

The Baptist Quarterly (July) opens with a pertinent article by Dr. Townley ord on " The Office and Function of the Baptist Ministry." Other articles are e Rev. H. J. Flowers's " Paul's Salutation to the Ephesians " and Mr. Seymour Price's " The Centenary of the Baptist Building Fund."

The Modern Churchman (July-Aug.). A useful number, containing, among her things, an article by Sir Oliver Lodge on " What Is Truth ? ", a paper by r Wm. Ashley on " Conversion " that ought to be widely discussed, a sermon the Bishop of Birmingham, and papers on " The New Outlook," " The Nature d Seat of Authority in Religion," " Psychology and Sacraments," and Paleyan Christianity."

The Church Quarterly Review (July). " A Student of Letters " writes on harles Lamb, and Mr. R. B. Henderson on the *Alcestis*. Miss Oakeley discusses The Problem of Truth in History," and Dr. W. R. Matthews " Some Recent endencies in Philosophy and the Doctrine of the Incarnation." The Rev. H. Smith's subject is " The Transcendence of God " and Dr. B. B. Kessler's Concerning Divine Attributes."

The Friends' Quarterly Examiner (Seventh Month). We are glad to find freshing breezes again blowing from " The House of the Four Winds." Miss aude Robinson writes on the early history of the Quarterly Meeting of Sussex, rrey, and Hants, and Mr. E. E. Taylor on " A Valley of Legends " (the Val Anniviers). Mr. Brian Sparkes has a lively paper on " The Word Specialist."

The Expository Times (June-August). Useful articles are Dean W. R. atthews's " Recent Thought on the Doctrine of Immortality " and Prof. illaume's " The Midrash in the Gospels." The Rev. A. D. Martin writes on e " Hospitality " Parable, and the Rev. James Reid on " The Ten Virgins." rof. Welch continues his series on " Misunderstood Psalms," and Dr. Rendel arris manages to make even an article on " Accent and Emphasis " interesting. he Rev. A. J. Gossip's children's addresses are as good as usual, and there is an mirable one by the Rev. W. J. May.

The International Review of Missions (July). This is a special double Africa mber, prepared in view of the International Conference on the Christian Mission Africa now being held in Belgium. Christian workers in Africa will find it dispensable ; men of many lands, Churches and activities contribute to it, nong them Dr. J. H. Oldham, Dr. Zwemer, Dr. Willoughby and Dr. Donald raser. We should have liked more about North Africa, that vast area which is standing reproach to the Church of Christ.

World Dominion (June). Perhaps the most impressive article is the Rev. oland Allen's " The Influence of Mission ' Activities.' " Dr. R. G. Cochrane lls how Siam could be rid of leprosy, the Rev. A. J. Brown describes " The tuation in Japan " and there are other interesting contributions.

The British Journal of Inebriety (July). Dr. Courtenay C. C. Weeks has a ne paper on " The Problem of the Intoxicated Motor-Driver," and an ex-patient lls of a year in an Inebriate Home. The main article is Sir William Willcox's The Prevention and Arrest of Drug Addiction " from which we take this arning : " The individual who resorts to the use of morphine, heroin, or other

addiction drug, commonly thinks that in his particular case there is no danger since his will power is sufficiently strong to withstand the danger of addiction. Nothing could be more contrary to the truth than this mistaken idea. I do not believe that any person, however strong-willed, could continually take an addictio drug for a month or so without developing a habit very difficult of cure."

The Review of the Churches (July). The Editor writes on his visit to the United States and Canada and prints a sermon on the Council of Nicæa preached in New York. There are useful articles on the European situation, and on the Stockholm Conference. The Archbishop of Wales writes on "The Church in Wales under Disestablishment," and Dr. Deissmann prints his address to the Free Church Council in March. Miss Underhill discusses Albert Farges' "Mystical Phenomena," but perhaps the best article is Mr. Arnold Lunn's "Recent Developments in Psychical Research." Prof. Relton's "The Church to Come" is an able contribution, but it is both dogmatic and arrogant.

County Libraries in Great Britain and Ireland. Carnegie Trust Fund Reports 1925—accounts of an excellent work which is growing in value year by year.

The Princeton Theological Review (July). With great parade of learning Mr. R. D. Wilson seeks to shew that "as far as the objective evidence goes the headings of the psalms are presumptively correct." The longest and ablest article is Mr. F. E. Hamilton's "Modern Aspects of the Theory of Evolution."

The Yale Review (July). Prof. E. M. Borchard asks some pertinent questions about the possibility of a limitation of armaments. Mr. H. G. Dwight writes interestingly on the diary of the eighteenth century Charles Mason of "The Mason and Dixon Line," and Mr. W. A. Speck prints some letters of Carlyle to Eckermann. Mr. Granville-Barker discusses "Shakespeare and Modern Stage-craft"; there are four Pueblo Folk-tales and other interesting articles.

The Review and Expositor (July). The outstanding articles are President S. P. Brooks's "The Theological Student and World Progress," the Rev. N. W. Cox's "Tidings of the Voyage," the Rev. S. W. Hughes's "Decision of Character" and Dr. J. M. Dawson's sermon "The Christian Emphasis of Personality."

The Anglican Theological Review (July). The chief contributions are the Rev. H. Davies's "The Future of the Episcopal Church in America," Prof. H. H. Gowen's "The Egyptian Hallel," and Dr. J. F. Springer's "Aramaic and the Synoptic Problem." The reviews are well done.

Social Forces (May). This is one of those "hefty" journals so characteristic of America. It contains 200 pages dealing with all kinds of social subjects many diagrams, some of them looking as if meant to illustrate Ezekiel's "wheels within wheels"; "guides to reading" *etc., etc.* It is published quarterly by the University of North Carolina, the English agents being Baillière, Tindall and Cox and the annual subscription 20s. post free.

American Speech. The same agents send us a copy of this monthly journal with the same annual subscription.